THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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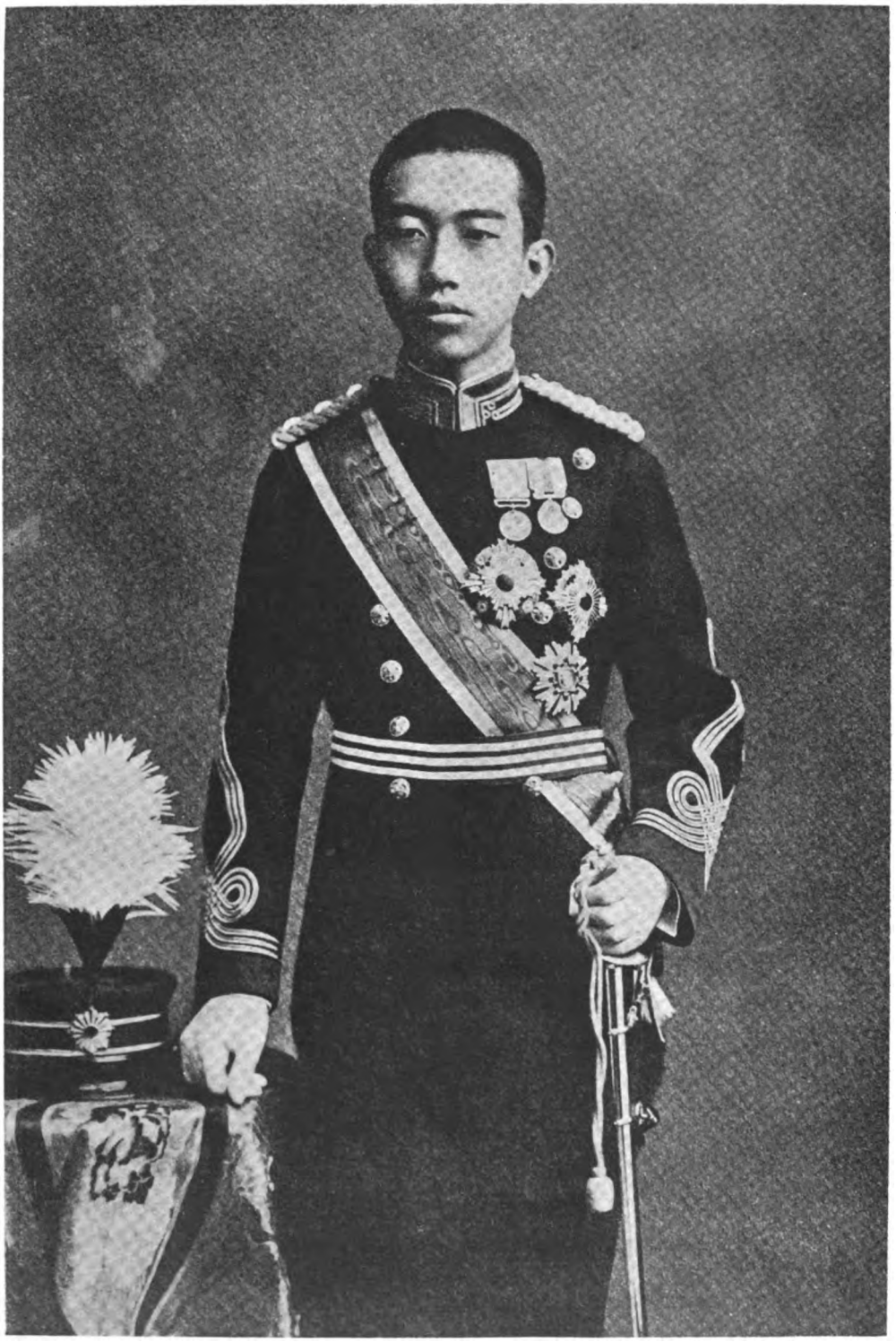

HIS IMPERIAL HIGHNESS THE CROWN PRINCE OF JAPAN

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THE JAPAN MAGAZINE

VOLUME TEN JUNE, 1919 NUMBER TWO

CROWN PRINCE COMES OF AGE

By Dr. J. INGRAM BRYAN

THE Empire of Japan has recently been celebrating an event of great importance in the nation's history: the coming of age of His Imperial Highness the Crown Prince. That the nation has been favoured by Heaven with issue to perpetuate the Imperial line, the oldest Imperial House on earth, emerging, as it does, from some era of the prehistoric past, is something for which every loyal citizen is duly grateful, and to be observed with appropriate ceremony. When the Prince Imperial attains his majority it has been the custom to celebrate it in a manner peculiar to the genius of Japanese history and civilization, a custom that has obtained for centuries. During the ages of civil strife the ceremony fell somewhat into disuse; but with the enthronement of the last Emperor and the promulgation of the laws governing the Imperial Household the ceremony for the coming of age of the Crown Prince was appointed by law, and called the Seinenshiki, and the present celebration is the first one under the new regulations.

The Prince Imperial was born on the 29th of April, 1901, and named Hirohito, being the eldest child of the present Emperor and Empress. He therefore attained his eighteenth year last April. The ceremony in celebration of the event was expected to take place on the 29th of April, the birthday of His Imperial Highness; but owing to the sudden death of Prince Takeda, the ceremony had to be postponed until the 7th of May, when it was duly carried out in accordance with the Imperial regulations.

The future Emperor of Japan is a bright and clever Prince, of acute mind and excellent physique, fond of all that is of interest to a healthy mind and body. When his Imperial father ascended the Throne on July 30, 1912, the young Prince was declared to be Prince Imperial, the ceremony taking place on September 9, when he was decorated with the Order of the Chrysanthemum, and also received the Grand Cordon of the same Order. At the same time he was promoted to the rank of lieutenant in the Imperial army. Further promo-

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tions in military rank came in October 1914 and October 1916, and finally he became Captain of the First Regiment of the Imperial Guards, November 3rd, 1916.

The Prince Imperial has been educated, in the same manner as the children of Japanese nobles at the Peers' College in Tokyo, where the course is seven years. At school the young Prince proved a very apt pupil, always attaining the best standards and showing a great interest in all branches of study. One of his tutors was Admiral Baron Togo, who has taken great pains to prepare the Prince for the arduous duties of Imperial rule. Now that he has attained his majority the Prince will participate in the councils of the Imperial family and may sit in the House of Peers, as well as take part in the deliberations of the Privy Council. He will also be available for attending public ceremonies and gracing important occasions with his presence.

As to the nature of the ceremony celebrating the attainment of his Majority by the Prince Imperial, it may be said to have its origin in the remote past. The first of such ceremonies on record took place in the year 714 A.D. when the Prince, who later became the Emperor Shomu, was declared to have come of age, being then only fourteen. In 864 we have mention of the Prince who became Emperor Seiwa attaining his majority at the age of fifteen. It seems that the age on which the ceremony was used varied from eleven to seventeen. The Emperor Meiji, however, fixed the age of majority at eighteen, and that the ceremony should take place on the actual birthday.

The formal ceremony takes place before the shrine of the Imperial Sanctuary at the Imperial Palace in Tokyo. It is a ceremony not unlike that observed for announcing to the Imperial Ancestors the proclamation of the young Prince as Prince Imperial, and also resembles the ceremony observed at the marriage of the Prince Imperial. It is based on principles strictly reverent and religious, in accordance with the piety of the late Emperor, who always evinced profound reverence for the Imperial Ancestors and respect for the Imperial Constitution.

Before the Coming of Age Ceremony begins all the Princes of the Blood and their Princesses, together with the highest State officials and functionaries, assemble before the Imperial Shrine; and then his Majesty the Emperor appears and takes a seat, known as the *Gaijin-no-za*. His Majesty is robed in an ancient and imposing raiment of a colour known as korozen. At a significant moment the Prince Imperial, clad in a beautiful costume of golden coloured silk, and a black crown, comes in and takes the place appointed to him. Then the Emperor confers on the young Prince who is to succeed him, a crown, or head covering, symbolic of the attainment of his majority. After this His Majesty rises and

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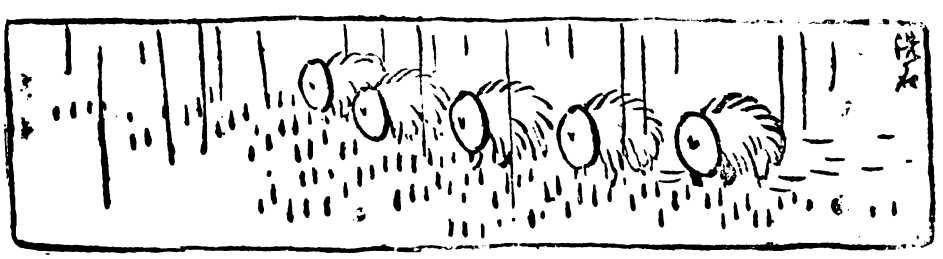
proceeds to a seat directly before the Imperial altar, where solemn acts of devotion are observed. On retiring from this seat the Prince Imperial proceeds thither and performs the same acts of devotion before the Spirits of the Imperial Ancestors, after which he takes the scroll and reads the announcement of his coming of age, and then withdraws.

It may be well to mention that previous to this formal ceremony before the altar of the Imperial Ancestors there is another ceremony in which the Crown Prince announces the attainment of his majority to the Spirit of the late Emperor and his predecessors in the Imperial line; and after the ceremony in the Imperial Shrine is completed, the announcement thereof is made to the Imperial Spirits. After the ceremonies are all finished the Crown Prince removes the ceremonial robes and returns to his military uniform and appears before Emperor and Empress to receive congratulations and return thanks to them for bringing him safely up to see the auspicious occasion of his majority. On the following day a grand banquet is given at the Imperial palace.

At present the Prince Imperial resides at the Takanawa palace in Tokyo, devoting most of his time to postgraduate studies under able and learned tutors. In these studies the Prince is most industrious, yet never failing to observe all the customs which his position and rank dictate in regard to the Imperial parents. He is keenly interested in the doings of his Imperial brothers, Prince Atsu-no-miya and Prince Takamatsu-no-miya, and if they are ill he is always most anxious and hardly sleeps until they recover. The Prince takes a most intelligent interest in all that goes on in the Empire, and makes due inquiries of his tutors about the events of the day. When told by Admiral Togo of the explosion on one of the battleships causing great loss of life the young Prince was in tears.

Japan is thus to be congratulated on having the honor of being ruled over by the oldest of all Imperial Houses, and in possessing for a successor in the Imperial line a Prince of such unusual and glorious promise as the present Heir to the Imperial Throne.



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SONG IN CELEBRATION OF THE COMING OF AGE OF THE CROWN PRINCE

By Dr. Yaichi Haga

(Tokyo Imperial University)

Hitsugi no miko ni mikauburi,
Sazuke masunaru kono ashita,
Ouchiyama no matsu-ga-ye mo,
Midori hitoshio masaru ran.

Sashisou hikari aogitsutsu,
Yukusuye töki misakaye wo,
Chiyoda-no-miya no chiyo kakete,
Inori matsuran morotomoni.

This day upon our Prince Imperial
Manhood's Crown is laid:
The pine trees of Öuchiyama
Glow with a deeper green!

Uplift, all faces: light increasing;
Together let all people pray:
Imperial Line, O live forever:
Long live our Imperial Heir!

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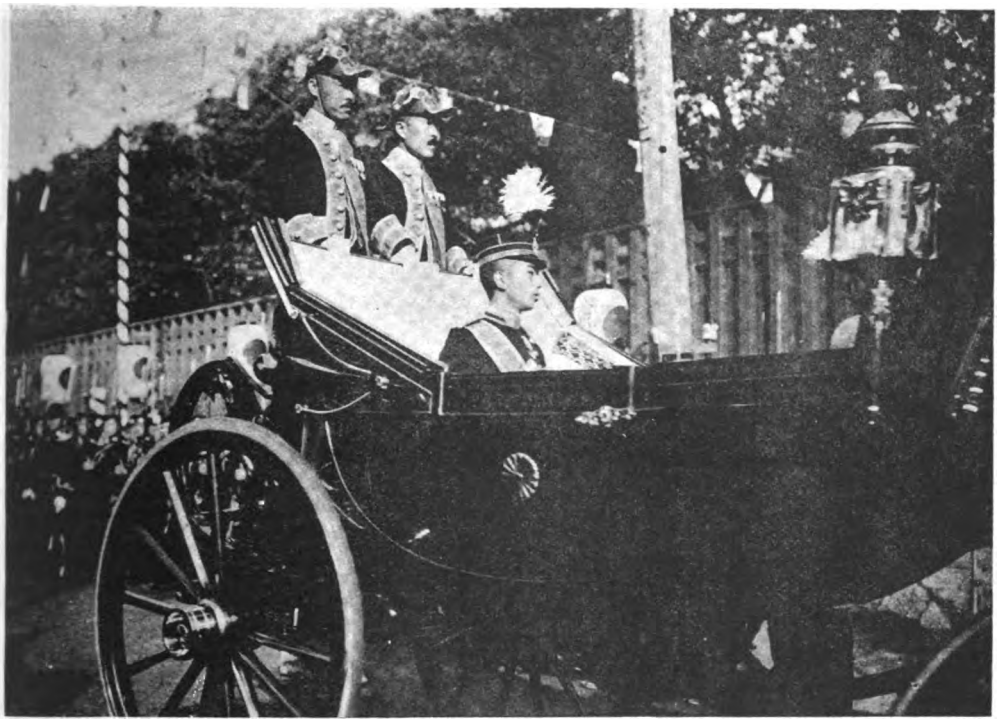
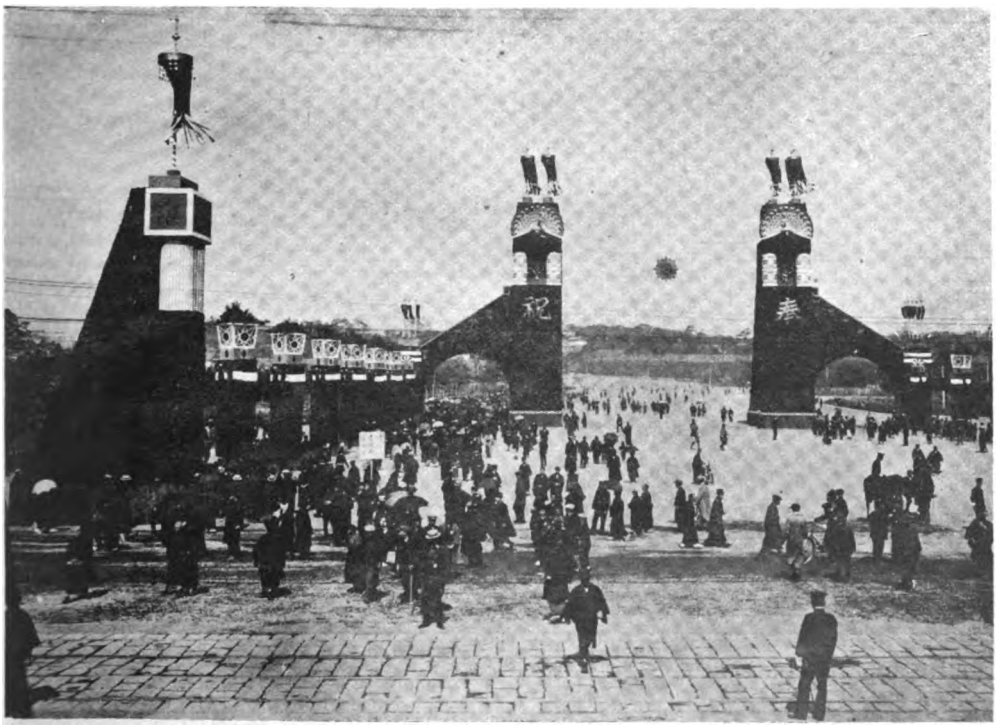


H. I. H. THE PRINCE IMPERIAL PROCEEDING TO THE PALACE
ON THE DAY OF HIS MAJORITY



TOKYO ARCH IN HONOUR OF THE MAJORITY OF THE CROWN PRINCE

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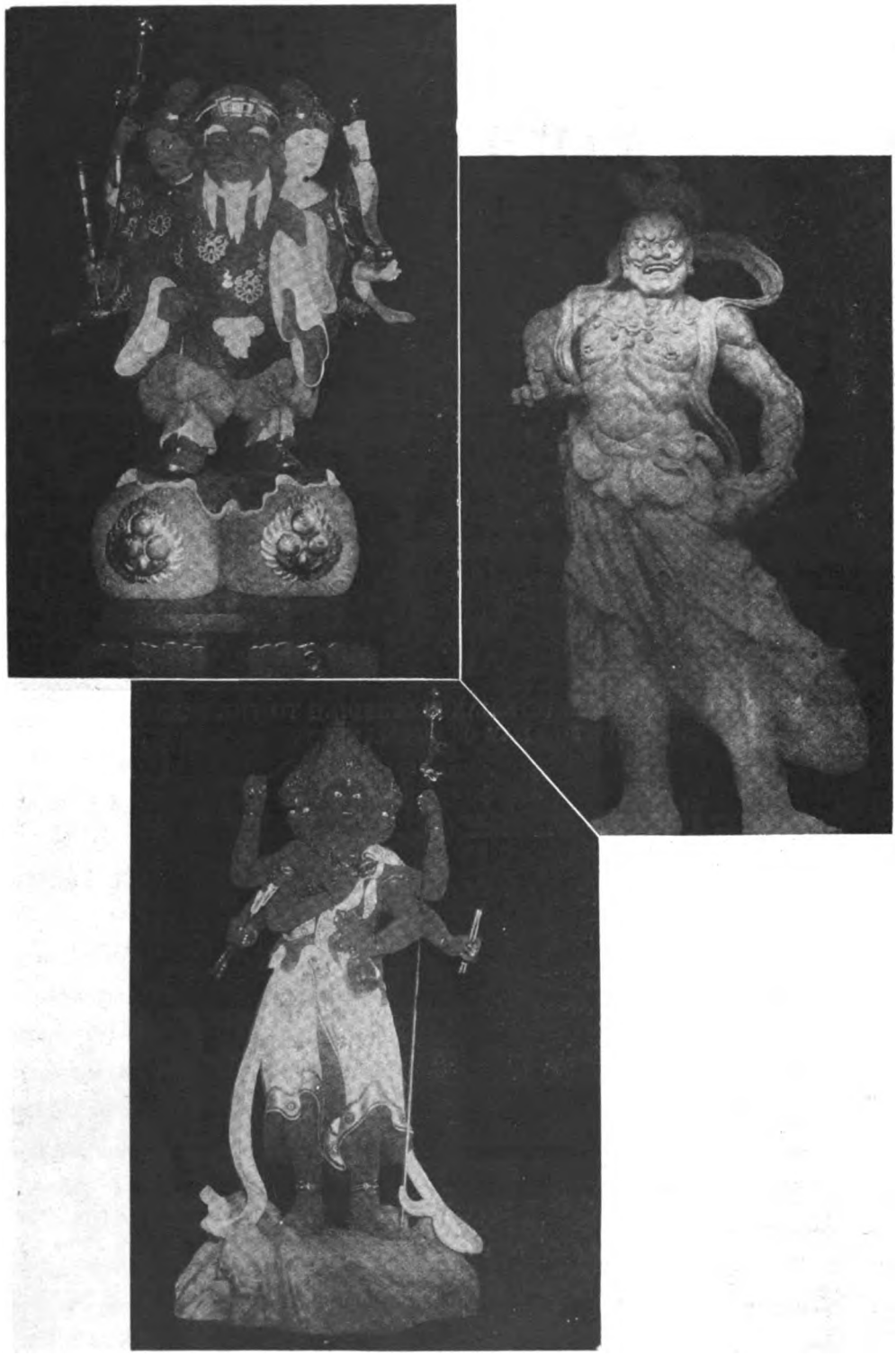

1. THREE-FACED DAIKOKU, CARVED IN WOOD

2. NIÖ SCULPTURED IN WOOD

3. THREE-FACED KOJIN, CARV OOD

THREE GREAT FIGURE CARVINGS IN WOOD FOR THE ZENKOJI TEMPLE, SHINANO, DONE BY THE NOTED ARTISTS, KOUN TAKAMURA AND UNKAI YONEHARA

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MODERN WOOD SCULPTURE

By NYORAI SEKI

IN Japan great temples are not constructed so frequently as in ancient times, and the sculptors of the nation do not have the same opportunity as their ancestors in attempting to produce some great figure to make their names immortal. One of the greatest temples of the nation is the Zenkoji at Nagano in Shinshu, where thousands of pilgrims go from far and near to pray and make offerings every year. When this temple wanted to have carved for it two Deva kings, without which no Buddhist temple is complete, it was not easy to hit upon an artist to be entrusted with so important a task. Kyuichi Takeuchi and Kômei Ishikawa, the two most famous of the old masters, had passed away, and of the old school only Kôun Takamura was left. But Koun had two pupils who were said to rival their master in skill, and the temple authorities decided to call in the services of all these in the production of the giant pieces of wood sculpture.

The duty of producing the Deva kings was entrusted mainly to Kôun Takamura and his pupil Unkai Yonehara. The original Deva kings of this famous temple had been destroyed by fire some twenty years ago. Those who miss these guardian deities of temple precincts were urging their reappearance at the main gateway; and at last an old lady of means offered to cover the expense of having the figures carved and set up in the accustomed spot. The work was assigned to Takamura and he commenced them in 1915, and in 1918 they were finally completed, and given their respective names, Kongo Rikishi and Misshaku Rikishi. The carving of a three-faced Daikoku and a three-faced Kojin was also undertaken and finished in April of this year, these figures to be placed behind the two Deva kings or Nioō; about forty artists in all having been engaged on the work, though no more than twenty-eight were of high rank. The names of the lesser artists were carved on the inside of the statutes, while the two master-artists, Koun and Unkai, had their names carved on the outside.

The two Deva kings are always an interesting feature of most Buddhist temple gateways, guarding, as they do, the entrance to the sacred precincts from

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all foul intruders. Among the more historic of such statues are the Deva kings of the great Horyuji temple, which are twelve feet in height, and the oldest in Japan. They are a mixture of wood and clay, and are said to have been molded and carved in 708, A.D. The Deva kings of the Nandai gate of the Todaiji temple at Nara were carved by two ancient masters named Unkei and Tankei, being about 26 and a half feet high, and regarded as among the best examples of such art. The Kofukuji temple at Nara also has two Deva kings carved by Jyokei, while the Nioō of the Honmonji temple at Umabashi in Shimosa were carved long ago and are said to have been the first statues of their kind in the Kwanto region, or Eastern Japan. The Deva kings of the Zensuiji at Koga in Shiga-ken belong to the Kamakura period. Those in the Sokenji at Azuchi in Shiga ken are as old as the time of Oda Nobunaga in the 16th century. The Nioō of the Manjuji at Kyoto were carved in the Kamakura period, and are copies of those in the Todaiji at Nara. These Nioō above mentioned have been regarded as among the most noted examples of such figures in Japan, but as they are only between five and eight feet high, with the exception of those at the Todaiji, the new ones for the Zenkoji stand out in remarkable contrast.

The new statues for the Zenkoji have been modeled from those of the Todaiji temple at Nara, and are 16 feet high, but the elevation is 20 feet if the pedestal be included. Small models about three-quarters finished were first carved by the chief sculptors, and from these the figures were designed and completed. One great difference from the old Deva kings is the absence of paint, in which the modern wood sculptors do not apparently believe; and no doubt not natural wood looks better. No doubt they will fade with the years, as all wood does, but they will acquire a patina that will but add to their dignity and appearance. And when unpainted they are easier to repair. Some of the Deva kings have eyes of precious stones, which always look most fierce and grotesque; but the new figures for the Zenkoji are given black eyes like their ancestors at the Todaiji.

The most interesting aspect of the achievement is in comparing it as a piece of wood sculpture with the same sort of work in the past. And it stands such comparison very favourably indeed. If criticism must be offered it should be in the direction of the anatomy of the figures, which are too long in the body and too short in the legs. Perhaps this was a humorous take off on the physique of our modern citizens, who are said to be longer in body than in limbs; but no doubt the new statues will look much better when they are at home.

The statue of the three-faced Kojin is 9 ft. 5 in. high and the pedestal lifts it four feet higher, including its halo. There

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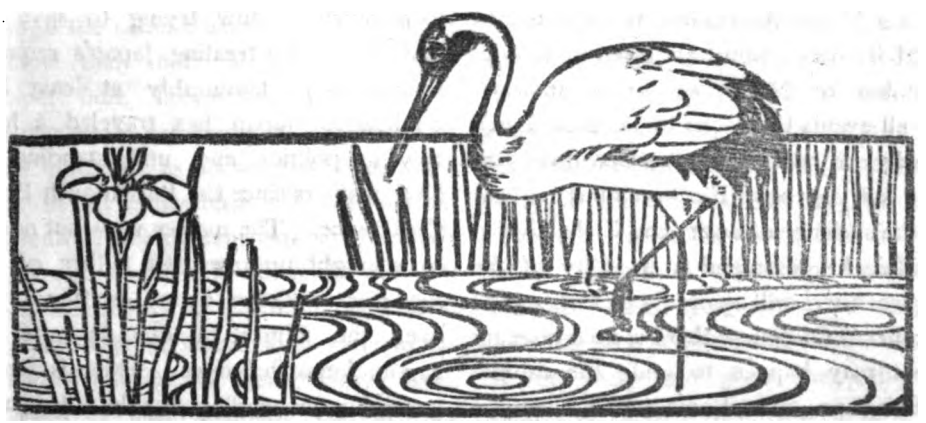
is nothing very original about the art of this statue; nor of the three-faced Daikoku which is 6 ft. 5 in. high on a three foot pedestal. The garments in which the statues are robed suggest those of gay ladies, and the designs suggest the Tempei era or some Indian period.

The wood from which all the statues is carved is the sacred hinoki tree; and the artists have been put to no little trouble trying to get wood of the same quality and colour. Mr. Takamura himself went up to Fukushima and had sixty trees felled on the mountain side before he could find what he wanted. Finally he selected 110 pieces of timber one foot square, all cut on the same hill and all of about the same age. These he joined together invisibly making one huge piece for the statue. Had he attempted to secure the wood by staying in Tokyo and obtaining wood from various places the colours would all be different and the joints would show. As the least divergence of colour or even the smallest defect on any kind is visible in unpainted statues the greatest care had to be taken.

The artists selected as his place of a carving the precincts of a temple known as the Kichijoji in Hongo. The long and patient work given to them will reward the artists with fame which the years will not diminish. For wood sculpture no doubt these statues will go down in history as the crowning pieces of the Taisho era. There is, of course, nothing to compare with them in Europe, where the grotesque in wood never aspires to anything large.

On the 6th of May the great images were placed on board the train and taken to Nagano; and on the 10th of May Mr. Nakamura and his fellow-artists went up to the Zenkoji to participate in the installation ceremony. So now one of the most famous Buddhist temples in the Empire has the first Nioō in the country with the solitary exception of those of the Todaiji at Nara.



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JAPAN'S NEXT CABINET

By S. FUJII

AS has been repeatedly announced, the Hara cabinet is the first party ministry in the history of Japanese politics. Since its inauguration somewhat more than a year ago it has been enjoying a fair degree of popularity. It has enacted such measures as the revision of the Election Law extending the franchise, the provision for establishing more high schools, the reclamation of waste lands and increasing the supply of cheaper food, all of which have been welcome improvements, even to the Opposition. But it is a question whether the cabinet will be able to maintain this popularity. A considerable degree of criticism has been directed against the government's foreign policy, and especially its mode of negotiation at the Peace Conference. If the cabinet fails what will be the real cause of its downfall; and if a new ministry is to be anticipated, what shade will it assume?

Owing to a strong majority in the Lower House the cabinet is expected to hold its own against all opposition until October or November, 1921, at least. At all events the rocks to be passed will hardly be reached before that time. In any case a general Election must be held in the summer of 1921, and if the Seiyukai fails to command a majority of the returns there will assuredly be a change of cabinet. Of course there is no foreseeing what may happen to undo the cabinet before then. The Yamamoto cabinet was as strongly supported by the Seiyukai as is the present ministry, but the sudden appearance of the naval scandal soon led to its overthrow. No one can tell whether such occurrences may not happen any time in Japanese politics. The *Hochi* newspaper contends that the present cabinet cannot hold out beyond September next, as the country is not only dissatisfied with the Government's management of Home Affairs but with its diplomatic policy. The rock on which it will be wrecked is the failure of its mission to the Peace Conference. Its proposal for the abolition of racial discrimination has been rejected at Versailles chiefly through want of proper presentation of the case, and Japan's other proposals have received but scant respect. No government in this country can survive such failures.

This may be too pessimistic a view of the matter, however, and naturally comes from an Opposition paper. The Peace Conference is now trying to save the Government by treating Japan's requests if not more favourably at least less publically. Japan has traveled a long way in politics and understanding of foreign affairs since the Portsmouth Peace Conference. The masses were not nearly so wrought up over the failure of the race-discrimination clause as they were over the failure of our delegates in negotiation with Russia. There is a very general understanding that the failure now

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is not to be wholly ascribed to the lack of diplomatic ability but to want of support from England and America. If the blame may be laid heavily on them the face of the cabinet may be saved.

If the Opposition fails to find sufficient ground for the death of the cabinet in the matters above outlined no doubt some sort of poison for its undoing will be sought elsewhere, probably by a combination of Bureaucratic and Kenseikai drugs which the authorities can swallow only at their peril. It may be a slow poison, however, unless Prince Yamagata, the head of the Elder Statesmen, consents to add his position. He is an expert in such political chemistry. When the Terauchi Ministry fell Prince Yamagata was one who recognized the organization of the present cabinet, and he had the Elder Statesmen support it. He seems to have come to the conclusion at last that a cabinet supported by some political party is likely to prove more stable than otherwise. He may not be inclined, therefore, to add poison to the draft which the Opposition would administer to the cabinet; and the draft will hardly be strong enough without his aid.

In Japanese politics so far a party is uscally able to hold its own for from five to ten years once it gains the ascendancy, though the cabinet usually changes much oftener than that. When a Japanese cabinet fails, however, the outgoing premier never recommends the leader of the Opposition as his successor, as is the case in some western countries. Consequently if the present cabinet is obliged to go out of office it will most probably be succeeded by a Kokuminto ministry, or a cabinet recommending some minor party friendly to its precedessor. Even if such a party cannot command a majority alone sufficient of the Seiyukai men will go over to pack it and gain the day. If a party cannot win under its own name it often can win under another. From remarks made by Mr. Noda Minister of Communications in a speech recently delivered, we may safely infer that our predication will come true, and that the successor of the present cabinet will not be a Kenseikai cabinet but a Kokuminto cabinet packed by Seiyukai men, or supported by them. Mr. Noda's observation that it is wisdom, not majorities, that should rule the country, lends colour to our conviction that probably the next premier will be Mr. Inukai with a Kokuminto cabinet. Failing his consent to act such names as Mr. Tsuyoshi, or Mr. Miyoji Ito, at once occur to one. Finally they may fall back on Viscount Takaaki Kato, leader of the Kenseikai party.

With the general attitude on this subject I cannot personally agree, since I believe that the present cabinet is as good a representative of party government as Japan can expect to have, and it has done its duty by the nation as faithfully as any one could desire. In any case if the present cabinet fails how can one that will probably be no better, if as good, be able to succeed? I imagine that if the cabinet fails at all the premier is not unlikely to recommend Viscount Kato as his successor; and this conviction is confirmed by the reticent attitude of the Viscount, who seems to be patiently and calmly awaiting his turn of office. Instead of leading his party in fierce onslaughts on the Hara cabinet Viscount Kato keeps his following rather quiet, as if more hope were to be expected from lying low and saying little. Such a policy maintains the dignity of the party and gives the cabinet a chance to do its work. The only active

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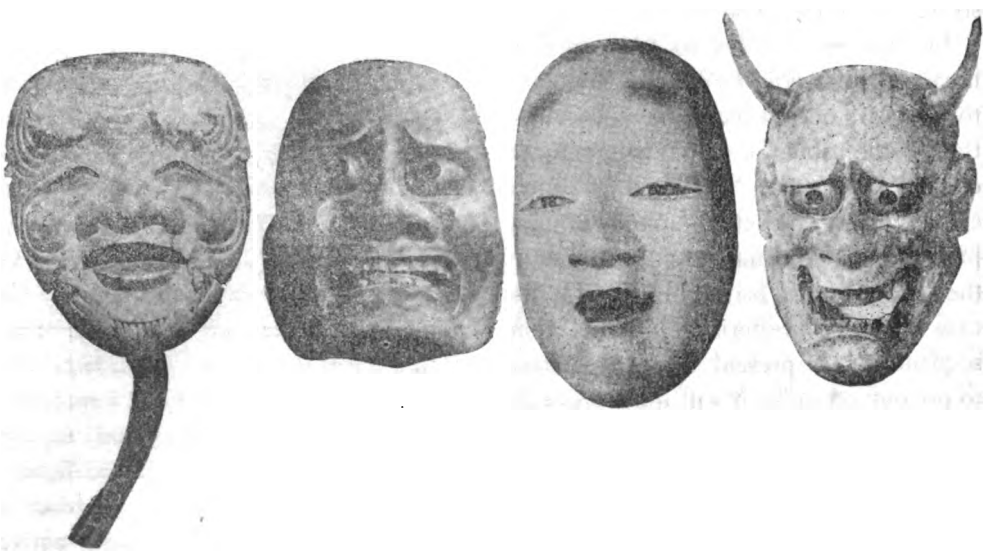
opposition that appears is when the Hara ministry flatly goes in for a principle the Kenseikai has always opposed. No vote of impeachment was asked for in the last session of the Imperial Diet and no attacks were made beyond interpellations.

When members of the Kenseikai began to display warmth and anxiety over the failure of the cabinet to have its race proposal adopted at the Peace Conference the leaders of the party seemed unmoved in any similar degree, which some thought ominous. Viscount Kato himself failed to attend the Kenseikai caucus called to discuss the cabinet's failure. One was reminded of what happened when the Seiyukai wanted to propose a want of confidence motion against the Katsura cabinet after the Portsmouth Peace Conference, and Marquis Saionji, the leader of the party, refused to sanction it. He held that the result would have been the same no matter what premier or cabinet was in office. Moved by such generosity Prince Katsura could hardly have done otherwise than he did in recommending Marquis Saionji as his successor. Probably Mr. Hara will do likewise when he goes out of office. Certainly the attitude of Viscount Kato is much on a line with that adopted by Marquis Saionji. It is but natural to infer, therefore, that if the cabinet must resign after the close of the Peace Conference, Viscount Kato will be asked to form a new one.



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THE CASTLE SPIRIT IN JAPAN

By SABURO FUKUI, M. P.

DEMOCRATIC ideas have recently been pouring into Japan like a flood and have been influencing even our more learned and intellectual circles, who talk freely now even of the highest Powers as merely administrative organs. Now if the public mind begins to regard the highest Power in the State as merely an administrative organ, of course one kind of administrative organ may be as good as another, and so may be replaced by another. This habit of talking about persons and offices as one talks about engines or machines, is all very well for America where government is changed or reorganized just as one changes a machine or a corporation but it will hardly do for Japan, where the castle siprit rules, the spirit of Yamato, or Yamato-damashii, as it is called.

In Japan the Imperial lineage goes back to the very beginning of our race and nation. The ancestors of Japan and of the Imperial House are the same. In fact the whole Japanese people are of Imperial descent. Thus the Imperial family of Japan may be said to comprise 60,000,000 people. Japan can have no more democratic ideal than this. In Japan the Imperial house and nation are identical. My book *Hoso Taiten* was written to prove this. In that valume I have shown conclusively that the Imperial family and the Japanese people are one by their common possession of Yamato-damashii. Should this spirit ever cease to be, then the Japanese nation would cease to be. No introduction of western ideas can do away with the fundamental spirit of Japan.

Now the great storehouse of Yamato-damashii is our ancient castles. I have been studying this castle spirit for more than thirty years, and have proved to my own satisfaction that the spirit of the old castles is sufficient to withstand the flood of foreign democracy now surging at our nation's doors. When my next volume, entitled *Dai Nihon Joshi Kô* appears, it will show just what I mean by this castle spirit.

In old Japan, during time of war, if the samurai were defeated on the field, they withdrew to the old castles and there laid down their lives in a last stand for their cause. When weapons and energy are gone the spirit of the samurai commands him to lay hands on himself in death rather than suffer himself to be killed by others. The castle being thus the base of operations crystalizes the spirit of the nation, and represents our Yamato-damashii. For the samurai to neglect his castle was to neglect Yamato-damashii. Japan's history is mainly a history of her wars. And some imagine that all Japanese castles are mainly instruments of war.

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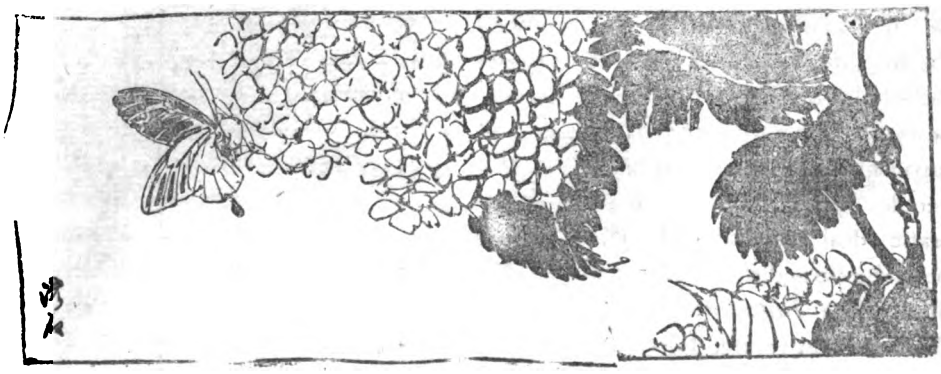
My studies have led me to inquire why castles were built, who built them and what gallant deeds are connected with them? In all my investigations on the subject the lineage of the Imperial family always stood out most clear, and led me to write on the relation of the Imperial House to the nation at large. I one time thought there were about 3,000 castles in Japan but my study proved that there are far more than that, probably some 8,000 castles. Most of these structures were erected during the age of civil wars from 1532 to 1554 and on to 1591, when the country was divided into 66 provinces and two islands, and each of the provindes had from two to three hundred castles. Some of the samurai mansions were built like castles, so as to come in useful in case of war. Castles are scarce in Kai because of the famous warrior Takeda Shingen, who cared little for castles; and one of his poems says that men are the castles and gates of the nation. His principle was not to depend on castles but on good soldiers. He regarded his province as his castle and thought a castle too small for a great warrior. But his son, Katsuyori, built a castle at Nirazaki in 1581, but he was soon beseiged by Oda Nobunaga and died in battle. Consequently the people of Kai regarded castles as rather unfortunate.

Every old castle of Japan has a donjon, the first one being the Azuchi castle in Toyoura on Lake Biwa in Omi. It was completed in 1576 and the keep soared up seven storeys, surrounded by numerous turrets. In the upper storey of the keep Nobunaga lived, that part being built by a master castle-builder of the time, named Okabé Matsuzayemon; and the tiles of the roof were made by a Chinese expert name Ikkan. The pictures adorning the rooms were painted by the noted artist Kano Eitoku. The famous warrior resided there until his death in battle at Honnoji in 1582. After that the castle was destroyed and the ruins furnished material for the construction of Yawata castle. It is said that the origin of the term *tenshukaku*, the keep of the castle, was from the Spanish missionaries who told Oda Nobunaga about the donjons of the European castles. Others say it had its origin in Buddhism, as the word *shukaku* is used in that religion. At any rate I hope that when my book giving an account of some 10,000 old castles of Japan is published it will give a complete description of the connection between Yamato-damashii and our castles, and prove an antidote to the present pernicious influence of western democracy.



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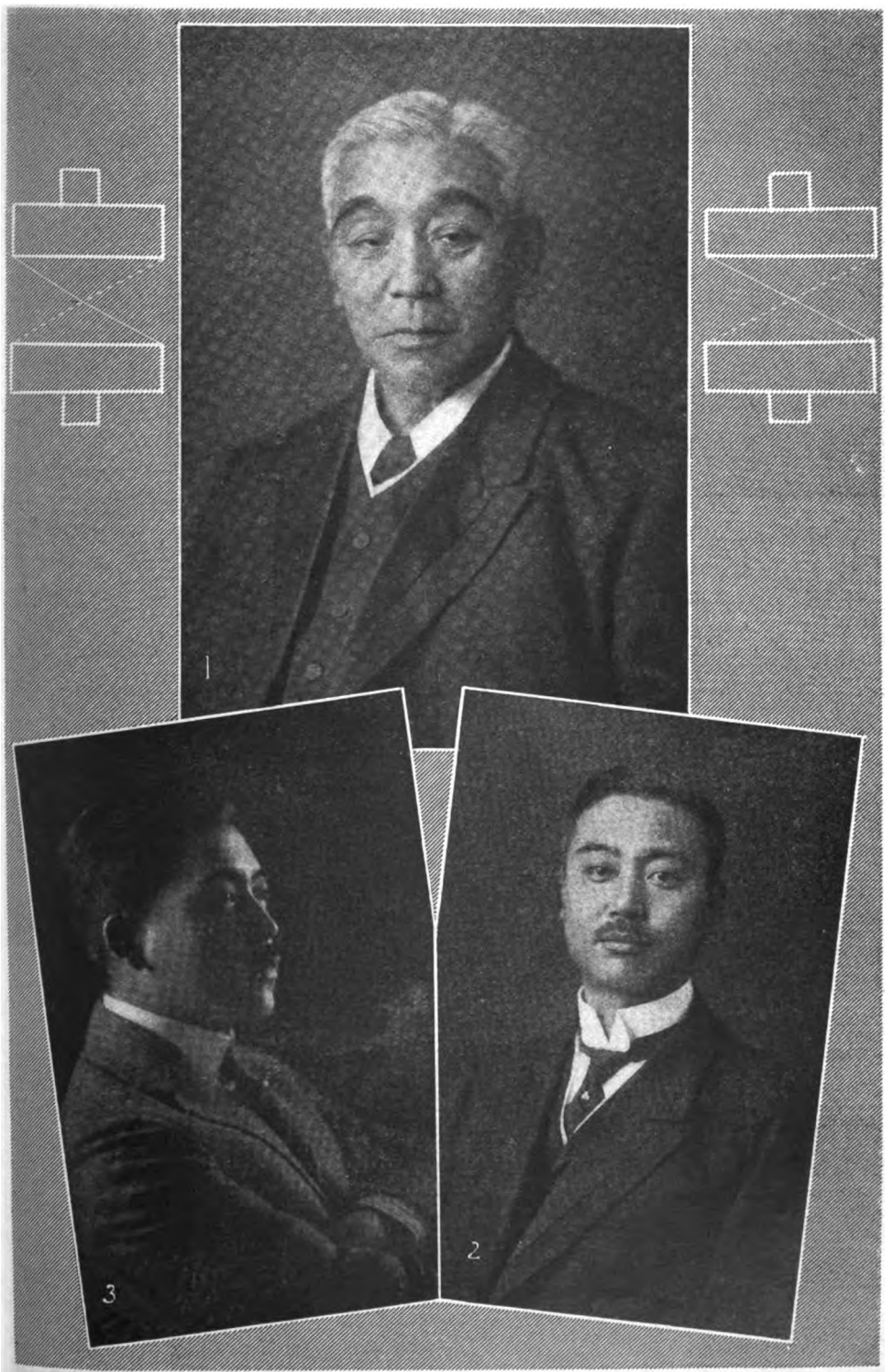

1. MR. S. ASANO, PRESIDENT OF TOYO KISEN KAISHA
2. MR. R. ASANO, DIRECTOR OF „ „ „
3. **MR. T. ASANO, DIRECTOR OF ASANO CEMENT WORKS**

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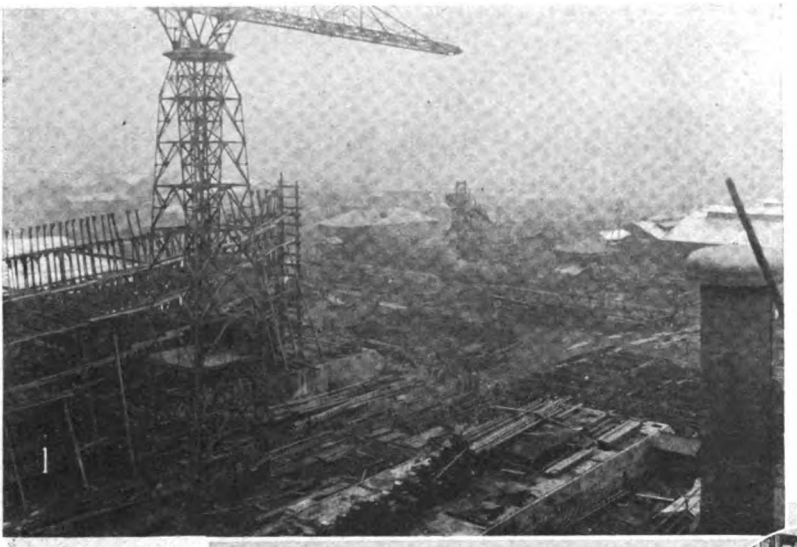

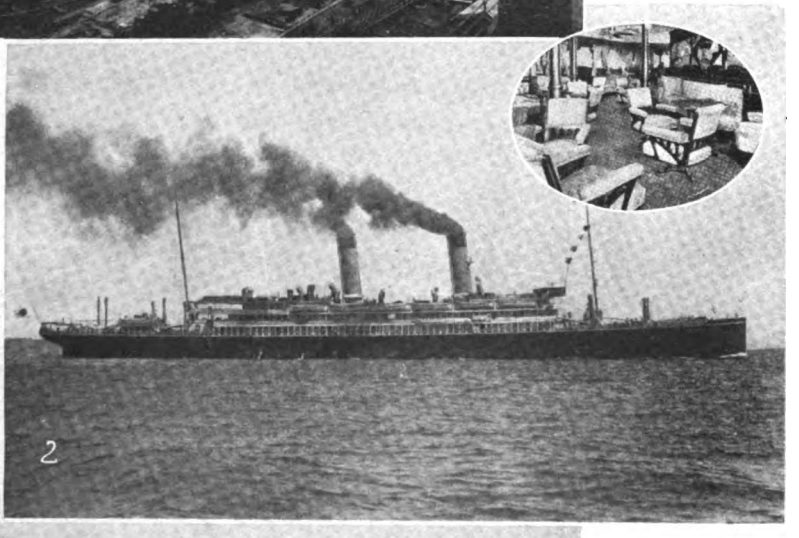

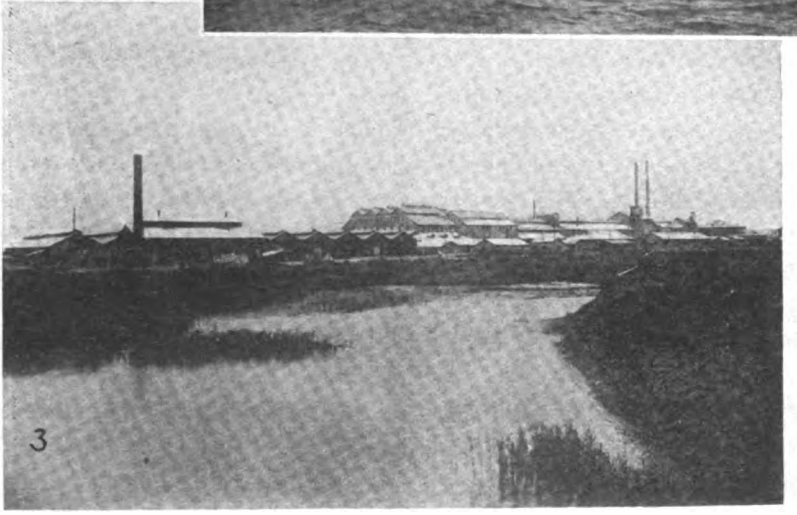

1. ASANO DOCKYARD
2. S. S. TENYO MARU
3. ASANO CEMENT WORKS AT KAWASAKI

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THE ASANO ENTERPRISES

By BAISEN TAKAGI

AMONG the many masters of finance and industry which Japan has produced in the last few years none stands out more eminently than Mr. Soichiro Asano, head of the great Oriental Steamship Company, known as the Toyo Kisen Kaisha; and the numerous enterprises in which he is interested have never made such progress as during the years of the war just closed. This has not been due so much to the war perhaps, as to the natural shrewdness and financial ability of Mr. Asano in seeing opportunities and seizing them with ability. There is probably no one among the magnates of Japan that has done more for the prosperity and general progress of the nation.

The success of the Asano enterprise has not been on the get-rich quick principle. He does not belong to the nouveau-riches created by the war. His prosperity has been due to the steady perseverance of unchanging princple followed through many years. But he is often mistakenly reckoned among the so-called *narikin* on account of the enormous profits made by his enterprises during the war. His own profits during the period may be said to be in the vicinity of one hundred million *yen*.

The subject of our sketch was born seventy years ago in Etchu, being the son of a physician. At the age of twenty-four he came up to the capital to try his fortunes, starting business on his own account. The following year he removed to Yokohama and engaged in retailing charcoal and wood fuel. Making a great hit in the business he soon was able to establish himself securely enough to become a coal contractor, first supplying a government factory and later other big concerns. He soon purchased the cement factory from the Government and started on his own account. The enterprise later became a joint stock company and was rapidly successful. It has now a capital of 15,000,000 *yen* and supplies fully one half of the cement consumed in Japan. That he should have turned his attention to the cement business is proof of his foresight, for in a country where concrete takes the place of stone and brick cement is a sine que non of progress. But at first it was an uphill struggle, for the country did not realize what the need was till later.

Next Mr. Asano turned his attention to shipping, in which he also foresaw a great future. The result was the establishment of the Toyo Kisen Kaisha, which began operations shortly after the war with China. With the inauguration of this company trans-Pacific voyages for the first time became a pleasure rather than a disagreeable duty. The best ships procurable were placed on the line, staffed by gentlemen as officers, with every modern convenience for passengers. To

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the new steamship company and to his cement business Mr. Asano devoted the most assiduous attention, and of both he made the most eminent success. In regard to the enterprises he undertakes Mr. Asano is never a mere figurehead. He is the practical and active leader in directing them and fighting their battles when obstacles appear. He has the absolute confidence of all who serve under him as well as of the public at large. He is indeed a man who takes his chief pleasure in business. As the Japanese say, when Mr. Asano departs from the busy scene of life's activity, like the tiger, he will leave a valuable hide behind him in the great enterprises he has set on foot. He is accustomed to say that had he been born in America he could have conducted his business on a larger scale still. Certainly he is more like American financiers in his ability and action than like most of his countrymen.

In the success attained by Mr. Asano such men as Baron Shibusawa and Mr. Z. Yasuda have had a large share, for it was the trust that such men had in him in the days of his beginnings that lifted him to a place where success was at last possible. Before the war success was slow; but with the war the progress, especially in shipping, went forward by leaps and bounds. The Tokyo Kisen Kaisha paid a dividend of 50 per cent on capital during the period of the war. Taking advantage of this prosperity Mr. Asano was not slow to establish new enterprises. Of these the most important are the Asano Joint Stock Company with a capital of 35,000,000 *yen*; the Asano Ship-building Company with a capital of 10,000,000 *yen*; the Asano Iron Works with a capital of 6,000,000 *yen*; The Asano Trading Company with a capital of 3,900,000 *yen*; the Asano Petroleum Company with a capital of 300,000 *yen*; the Asano Building Stone Company, capital 150,000 *yen*; Asano Banking Company, 5,000,000 *yen*; Asano Day and Night Savings Bank, capital 500,000 *yen*; the Chosen Alluvial Gold Mining Company, capital 400,000 *yen*.

These nine companies and two banks are joint stock companies but the energizing spirit of all is Mr. Asano whose money forms the background of the capital of each, the total so advanced amounting to 61,700,000 *yen*. The Asano Joint Stock Company deals chiefly in realestate and the Trading company engages in importing wool, wheat and flour and exporting domestic products. The Petroleum Company control valuable oil concessions in Suma. All the Asano enterprises are quite prosperous. There are numbers of other enterprises, too numerous to mention, in which Mr. Asano is largely interested, chiefly of a mining and shipping nature, totalling in all an investment of over 100,000,000 *yen*.

Of all these enterprises the Toyo Kisen Kaisha has yielded the largest and most immediate profit. Commencing in 1895 with three of the largest types of steamer then available, the company soon added still larger boats, the famous Tenyo Maru, the Shinyo Maru and the Korea and others, then the finest ships crossing the Pacific. Mr. Asano's policy has been to place the largest ships available on the route and afford the travelling public the latest comforts and conveniences in shipping. In the four years of the war the profits of the company have totalled 50,916,000 *yen*, of which 35,000,000 was divided among the shareholders. Most of the profit was from freight and the sale

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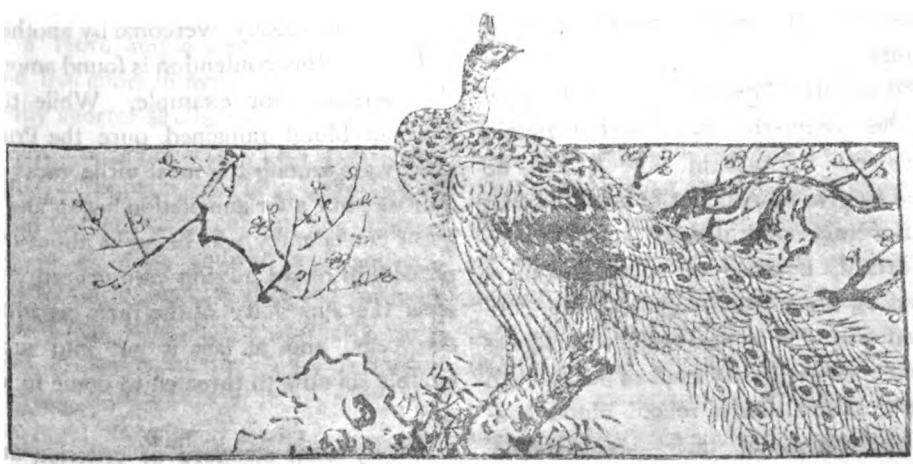
of old ships. The Company is now building 5 more ships of the latest type.

Among the great obstacles which the company had to contend in its earlier years were cessation of immigration to the United States, the stoppage of cheap freight by the American Interestate Commerce Commission, the decline in imports of pertroleum as a result of high duties on oil, the expenses of large passenger steamers in competition with other shipping companies, all of which was much relieved by the conditions ensuing after the outbreak of the war. But the one mind that carried the company successful through all these difficulties was that of Mr. Asano. The war suddenly demanded more ships and Mr. Asano established a shipyard to build them, the yards being prepared in a remarkably short time, and soon large steamers of over 10,000 tons were being launched from the Asano yards at Tsurumi. This yard is now able to turn out a tonnage of 200,000 a year. It is now preparing a slip capable of building ships of 30,000 tons. Plans for two big docks near Yokohama are also under way. The profits of the shipyard were in less than two years more than the capital paid up.

To meet the needs of his shipyard Mr. Asano started his iron foundry and steel works, as supplies had fallen off from America during the war. By this means he is able to meet in a large measure the deeds of the shipyard for iron and other material, and all his ships have passed the strict inspection of Lloyds. As ships can be built in Japan cheaper than abroad the outlook for this enterprise will continue bright. And as to the future of the Toyo Kisen Kaisha and the Cement Works it is equally bright. Consequently all the Asano enterprises may expect to enjoy the most hopeful prospects.



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DOWN WITH RACE DISCRIMINATION

By Professor HIDÉSUKÉ ABE

(The Keiogijuku University)

RACES have been diverse and divided since the beginning of human history, so that the question is no new one; but not until recent times has it ever come to be discussed with any degree of intelligence or scientific result. Among the greatest students of the subject of race are the French. A noted French scientist has stated that world history has been born of race discrimination, war between races causing the lower to give way to the higher, the inferior to the superior. This anthropologist contends that races with the faculties of organization and government will always overcome races lacking the administrative faculty, the new state being composed of a mixture of the conquerors and the conquered, and flourishing brilliantly for a certain period, on account of possessing the excellence of more than one race.

This scientist, however, goes on to show that the conqueror can never maintain supremacy, because in time it will be forced to give an account of itself to some superior race, and usually succumbs to the ordeal, because of some weakness caused by its intermarriage with the conquered race. Thus the results of conquest provide inevitably the seeds of decay. In other words nations of mixed blood contain the germs of their own decline. While a people of mixed blood are in some ways superior to those of unmixed blood, having in them the blood of both the conquered and the conqueror, nevertheless the conquering race tends to override the descendents of the conquered, and this leads to the existence of a disaffected element with which even superior gifts administration are not always able successfully to contend. By skilful combination and conspiracy they form a strong opposition to the conquering race, as the Chinese did to the Machu race that overcame them. Thus a period of conquest or annexation is always a period when the decline of a race or nation sets in. The superior race gradually loses its superiority by dillustion of blood with the inferior race and the fatal process goes on till the mixed race is easily overcome by another.

Proof of this contention is found among the Germans, for example. While the German blood ramained pure the Prussians were among the most virile races of Europe, but after annexation began and a great confederacy was brought about the process of blood mixing commenced, and soon the superioity of the race began to dissppear, and at last it got into such trouble as now to threaten to come to an end.

But by what standard or criterion are

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races to be adjudged superior or inferior, according to the teaching of ethnology? The ethnologist is disposed to settle this question by the proportions and the form of the skull. They aver that the longer the skull the superior the race, and the shorter the more inferior. As the dictums of ethnologists do not agree with the facts as seen among races, we are not bound to agree with them in all respects. We are justified in contending that race discrimination should not be based on a measurement of skulls. The form of the skull is not invariably fixed in races, for some individuals in the same race have long skulls and some the reverse. The forms of skulls are continually changing in races, the longer forms appearing later in the history of human evolution. It is interesting to inquire what it is that leads to difference in the length of skulls among various races.

Some ascribe racial differences in skulls to the nature of the food chewed and the manner of cooking foods. When food was rough and tough mastication required greater effort and muscle, causing greater jaw development and thus longer skulls. From this point of view the long skull is not an indication of greater or older development in the direction of civilization. With improvement in ways of cooking and a more ample supply of soft food came less effort in mastication and consequently shorter skulls. Organs not used become less developed. This is no doubt why the human tail has disappeared. Owing to methods of cooking the modern skull is growing shorter and shorter. Thus we must conclude that the form of skull which ethnologists formerly supposed to represent the more primitive races now must be taken to represent the more highly developed races.

At any rate it is obviously unfair to exercise discrimination on a basis of divergence in skulls. In fact little can be learned of the merits or demerits of races by taking outward form as a basis of judgment. One must look to the psychology of races, for here will be found to lie the fundamental difference, where any exists. Race discrimination is usually no more than a matter of feeling, and often ignorant prejudice, sometimes rising from economic or political motives, especially in respect to weaker nations or races. The disposition to impose disadvantages on the weaker race does not seem to savor much of superior civilization; yet of course efforts towards improvement are likely to be demanded before admitting the weaker to equality. Race discrimination, therefore, is often no more than a difference of feeling rising between the stronger and the weaker, and is always possible where such differences exist.

The cause of the difference being once arrived at, there should not be so much difficulty in settling the difficulty. If the real cause be economic the matter should become still more easy of solution. The fact is that Japan is found financially inferior to the countries that now exercies discrimination against her. These countries do not export but import population, and the receiver always exercises a choice in the goods he takes. Countries that import population and export merchandise are always against countries which import merchandise and export population. To say that the solution of such a problem is merely to demand freedom of imigrations is as vain as to say that one must demand free trade. In fact Japan exercises herself the same attitude toward weaker races that superior nations exercise against her.

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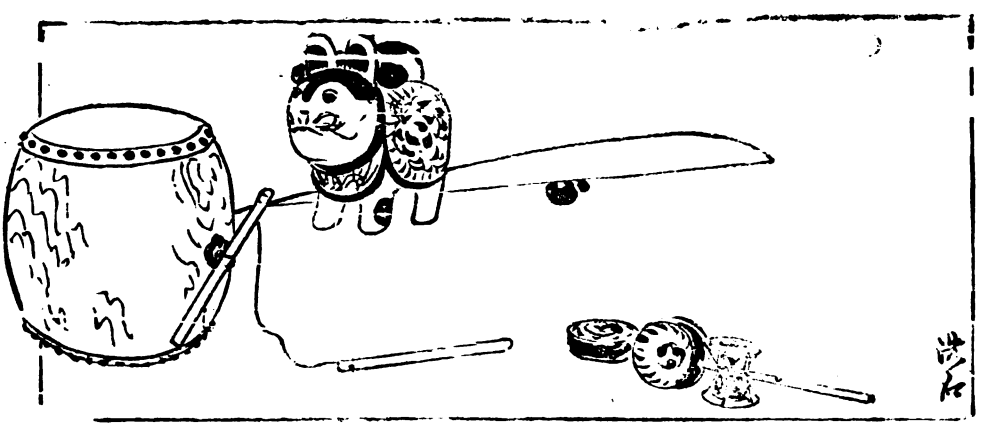
She demands the elimination of race prejudice while entertaining it herself toward weaker nations. Even in Japan proper, racial prejudice and discrimination is exercised between classes, as between the ordinary Japanese and the *eta* class, for instance. If Japan tolerates racial discrimination within her own borders how can she consistently demand its elimination among others? It must be admitted that this discrimination exists in Japan in spite of a law against it, while in the foreign countries that discriminate against Japanese, the law is in favour of such discrimination. This suggests that if the law favouring discrimination in America and the British colonies were repealed it might not lead to the elimination of race discrimination, any more than the repeal of such a regulation has done in Japan.

Since in all nations there exists great inconsistency in regard to race discrimination it becomes a very delicate question that should be dealt with more carefully and sympathetically than has hitherto been the case both in Japan and in the west. Each country must look carefully to the affairs of its own household socially and racially, and clean up before meddling with the conditions in other lands. If a country cannot find a solution of the race question at home it must not insist on others finding such a solution of it. We should not be concerned with the mote in our neighbour's eye while a beam is in our own eye!



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RELATION OF SWORDS TO SOIL

By SHIGEMARU SUGIYAMA

FROM the point of view of art and aesthetics modern Japan is far inferior to old Japan. Even the jewelry worn now is not in some respects of such good workmanship as that used in remote ages of our history, from which examples have come down to us of a gilt and goldplate that defy modern imitation for durability. How was this work that surpasses modern electroplating, done? We don't know. Even the scientists of the British Museum were unable to find out, after the most careful investigation. Another enigma of Japan's ancient art is the *magatama*, a stone bead with a tiny hole in it. No one can understand how the tiny hole was pierced through the hard stone. Tradition has it that the hole was made by a kind of ant, the hole often being not straight, and that the silk thread was drawn through the hole by attaching it to the ant, while placing honey at the opposite side to attract the ant through. These, however, are among the mysterious achievements of the ancients, about which we know very little.

Of course gilding reached very early a high degree of excellence in India. That country has had its arts for some 6,000 years, and Japan had learned something of them even 3,000 years ago. Japan had her arts and crafts long before she acquired the art of writing from China, and doubtless much of her skill was learned from India, perhaps through China.

Among the greatest achievements of ancient art was the making of swords. In this art Japan is still unsurpassed. A Japanese sword which cut down 16 Russians and severed a rifle barrel at the battle of Port Arthur, has a quality of mild steel that no foreigner can imitate. This quality of steel makes the keenest of blades, with which no other can compare. The tempering of the Japanese sword has long been one of our occult arts. When a sword smith wants to forge a weapon he goes through a process of physical purification, washing his body in pure water even in midwinter, and then offers prayer to the gods. He lives separate from his family and in communion with spiritual beings until the task is accomplished. Thus the weapon is endowed with a spiritual force.

In the making of the Japanese sword there is a close connection between the weapon and the soil. The soil is used in the fusing of the metal. In fusing a ton of ore some 200 bales of charcoal are necessary, even if manganese be put into the furnace, but if a proper amount of clay be used the fusing can be done with only 72 bales of charcoal. It

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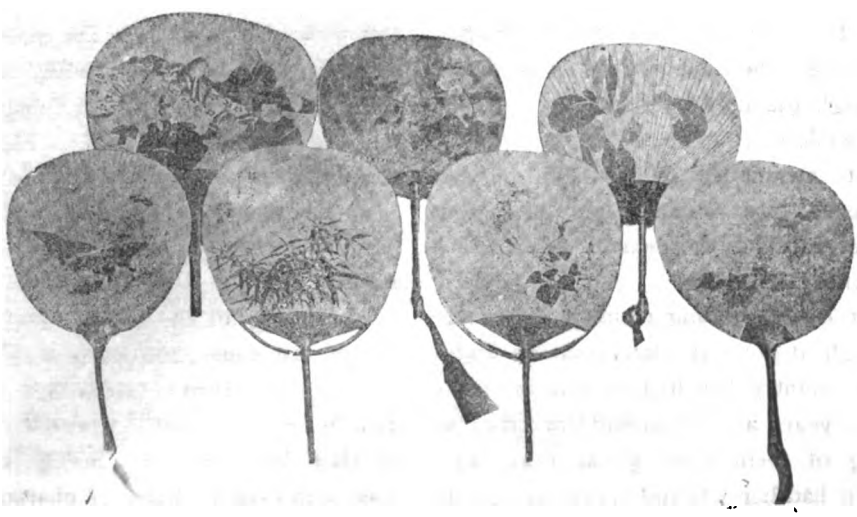
s by clay that the expert judges a sword. In the 16th century there lived a noted expert named Honnami. If any one brought him an anonymous weapon and asked him to say who made it or what was its quality, he would look at it and say that while the make seemed to suggest the province of Bizen the steel looked like that from another place. The difference at once raised a doubt. Then he would examine how the weapon was sharpened. The Japanese sword is always sharpened by grindstone made of a certain fossil. The standard color of the steel is bright blue, the color of deep sea water. If this does not appear the expert tries another kind of sharpening stone on it, stones from various parts of the country. In the case mentioned the expert found the real colour by using a stone from the province of Oshima in Izu. He then decided that the steel in the sword was from Kamakura. After that he could report to his daimyo who the smith was that forged it. The steel came from Kamakura and the smith from Bizen. The expert followed up his clue until he proved that the weapon was forged by a smith from Bizen named Togenji while he was at Kamakura. Thus the expert can tell all about a weapon simply from his knowledge of soil and metal.

Masamune, one of the greatest sword-smiths in Japan, used to temper all his weapons at Kamakura, deciding on this after a tour all over Japan studying the art of sword making. One can usually tell at once a weapon of his make by applying to it the proper stone and noting the colour brought out. The sword and the nature of the soil has, therefore, a close relation in Japan. In old Japan they did not divide the country by political but by geological difference. The ore produced in different parts was noted to possess special characteristics, which became known to sword makers. The expert knows from the nature of the steel in a sword, where it was made and even when it was forged. The Japanese method of examining weapons is far ahead of that known in western countries. Once the test of soil is brought to bear on a sword it must give up its secrets.



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PHYSIQUE OF JAPANESE WOMEN

By DR. SENJI AKIMOTO

IN examining conscripts for the army the physicial constitution of candidates is of primary importance, and this is the case too with men for any position where health is required for success. If it be true of men it is much more true of women, among whom physique is of first importance for motherhood and daily housekeeping, not to say anything of it as necessary to give beauty of form and figure. No beauty of face can make a beautiful woman, if the physical constitution fails to support it. As the writer has made a careful examination of this subject, taking fifty Japanese women as examples, the results may prove interesting to those studying health.

As to weight of course women are less heavy than men. The European woman compared with man is as 80 to 100; while in Japan the woman and the man are as 68 to 100. Thus the Japanese woman is smaller or lighter as compared with the man than is the case in Europe. The Japanese woman's weight increases with her stature more than is the case with men. A women who is about 150 centimetres tall is about 50 kilograms in weight. Thus the Japanese woman is not so heavy as the western woman, being 44 kilograms as against the 50 of the western woman, on an average.

It is found, however, that a woman who is ruddy of face, with round cheeks, plump but light and active and cheerful, of a sensible and sanguine temperment, will weigh above the average, reaching usually 49 kilograms; but those of seemingly similar proportions who are pale-faced, sombre and inactive will weigh only 42 kilograms; while those of classical cast of countenance, oval face, high cheek bones and prominent nose, well built, with strong mental and physical temperment, will weigh about 46 kilograms on an average. Women with large foreheads, and small chins, spare in body, of nervous but intellectual temperment,

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weight on an average about 43 kilograms.

The Japanese woman of sanguine temperment is best of all, either for health or for almost any other purpose; and she is found usually to weight some 5 kilograms over the average. Such women, however, are not proportionately tall; but are well supplied with efficient physical organs. She is plump and robust, with marked lines of beauty, and in modern times is regarded as a good example of what a woman should be. Some Japanese women of this temperment weigh as much as 200 lbs. Such females generally look disproportionately short, due to their stoutness. The woman of phlegmatic temperment is inferior to all others in weight by 2 kilograms, though she is by no means deficient in stature; and often she is very deceptive in appearance, looking quite sanguine and with round face and plump body. But she is really aenemic and in poor health, and weighs less than the woman of sanguine temperment. Yet she may weigh 2 kilograms over the average Japanese woman. Some of these women are as tall as a man, and often as well built. Perhaps such women may be taken as the normal type. The woman of nervous temperment is usually 1.5 kilograms under the average weight of the Japanees woman, but is comparatively tall, thin and with longer limbs than the average. Such women hold themselves well and correspond to the Japanese beauty of the old type. But this type does not stand for the best type of woman for today.

It is found that about seventy per cent of western women are of sanguine temperment, and the rest chiefly of nervous temperment. In Japan, however, it is about the reverse, and the seventy per cent are nervous and phelgmatic, while the thirty per cent are sanguine. This statement is based chiefly on examination of women in the Kwanto district of Japan, where the people have been comparatively rustic from ancient times. The standard would not perhaps be supported by an examination of women in the Osaka districts, or in Nagoya where there is more frivolity and immorality. In these districts one sees more fat women too. In Kyoto one finds more women of slender proportions and nervous temperment.

As to stature the Japanese women is far inferior to the western woman, the average being only 145 metres. The woman of sanguine temperment is generally about 145.2 meters tall, and those of nervous temperment about 147.8, while those of phelgmatic temperment are 141.6 meters. The English woman is 160

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meters tall on an average, the stature of the Japanese women being 15 meters less. The reason for the great difference may lie in the sedentary habits of the Japanese woman who does not use her legs much from childhood. The female physique begins its greatest development at the age of 12 or 13; but at this period the Japanese woman begins to tie herself up with girdles, and spends a great deal of time sitting on the floor with no room to stretch her legs, and bent over her work in a manner thar leaves her round-shouldered. All this has a stunting effect on her stature.

The western woman is longer in the body than in the lower limbs and usually has quite a graceful figure; while the Japanese woman on the contrary is longer in the trunk than in the lower limbs, or as 77.4 to 73.18 meters, on an average, which makes her figure look out of proportion as compared with the occidental woman. Dividing the body into four parts, the first from the head to the waist, the second thence to the hips, the third from the hips to the knees and the fourth thence to the feet, we find the distance from the vertex to the nipple in the Japanese woman is 41.44 meters on an average; and from the nipple to the hip joint is 34.54 meters; and from the hip joint to the knee is 34.54 meters; and from the knee to the sole of the foot is 37.2 meters. Thus the western woman looks best when standing, while the Japanese looks her best when seated.

As to the head, when it is measured from the vertex to the chin the Japanese woman's face has a length of 21.63 meters on an average. The woman of robust stature is usually about 22 meters, which is the limit of length, while the woman of phelgmatic temperment is only 21, which is the shortest. The proportion between the length of the head and that of the stature is generally taken as a test of high development and civilization, the larger the better. The western woman's stature is about seven times and a half the length of her head, while that of the Japanese woman is only six times and a half. But the Japanese woman's head is broader than the head of the Japanese man.

The bust measurement of the Japanese woman is larger than her abdomen by two or three inches on an average, while the breast of the average western woman is smaller in circumference than her abdominal measurement. This may be due to the use of the corset in the west and the soft girdle in the east. The Japanese woman has wider shoulders than the

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western woman, the latter being also more sloping. As to fingers the length of the middle finger of the Japanese woman is greater in proportion to her stature than that of western woman; and this is another test of civilization, the length of the western woman's middle finger being shorter in proportion of her stature. The proportions are about 1.06 to 1.05 in favour of the western woman. Among savages and other primitive races the length is much greater still. The women of sanguine temperment has the shorter finger, while all the others are longer in the order named, the phlegmatic, robust, the nervous temperment.

Taking the hands of women, it may be said that the palm of the Japanese woman is a little over 5 inches wide. Long palms and long faces with a stiff manner usually go together, while short palms and round faces are usually most charming and are in possession of the woman of sanguine temperment. Women with sensual or nervious temperment usually have long palm. In the pelvis, too, there is a difference between the western and the Japanese woman, the former being comparatively long and narrow, the latter round and broad. In skin also the Japanese woman is less fine in the pore; but the woman of sanguine temperment will be found usually to have the finest skin as well as the whitest, her cheeks being as a rule ruddy and displaying good health. This kind of Japanese woman most resembles the woman of the west. Women of phlegmatic temperment usually have a pale skin and look aenemic as they lack assimilative power. Women of sensua temperment have rough skin and hard, the colour being brown, while the those with nervous temperment are usually yellowish in skin, without the curves of beauty.

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WHENCE THE KOREANS?

By Dr. TAKAMI MOZUMÉ

THE recent disturbances in Korea once more revive the question of their origin. What race is this that is so easily influenced as to believe that they are entitled to national independence just because President Wilson has declared the right of small nations to self determination? This shows that the racial idiosyncracies of the Korean people are worth further study.

The principle of self-determination for small nations is very good as a principle. One can say nothing against it in itself. But it is a question if the Koreans really know to what race they belong. The fact is that the greater portion of the Korean people are of Japanese stock, though they are not aware of it. At any rate they belong to the same race as the Japanese. Originally the two races were one; they have the same ancestors; but in time history divided them, as to-day.

In the far distant past there is no doubt that the peninsula of Korea and the islands of Japan were one united country. This is quite clear to any one familiar with the geology and physical geography of the two countries. By gradual process of upheaval the valley between the two lands subsided and left them divided by the present narrow sea. The islands of Iki and Tsushima are the only remains of this ancient connection, now forming stepping stones between the island empire and the mainland whence all alike sprung. In ancient times there was constant communication between Japan and Korea by water. Even in the time of the Emperor Suinin, 29 B.C., Korean ships traded with Japan in Kyushu.

The Koreans and the Japanese are, therefore, the offspring of the same divine ancestors, and have been separated only by the accidents of geographical change. The soil and vegetation of Korea and Kyushu are similar; and the languages of Korea and Japan have some interesting similarities. The Korean, like the Japanese, has no words beginning with such syllables as ra, ri, ru, re, ro, all such sounds in Japanese being derived from foreign influence, Chinese, English or Dutch. Under Chinese influence we pronounce the Korean word *kisan*, geisha. In the Korean sentence the verbs comes last, as in the Japanese, and not like the Chinese. In the languages of India, Japan and Korea the object comes before the transitive verb, unlike the English and the Chinese. This similarity of composition brings the Koreans and Japanese close together.

In food and clothing too the Japanese and Koreans much resemble each other. The Koreans use white common clothes, as we Japanese used to do in ancient times. We now do so only at funerals, showing that we still have great respect for the custom. About a thousand years ago a weaver of Kyoto hit upon the idea of breaking the monotony of plain white with stripes, and so we began to wear striped and later coloured clothing generally. Before this Japanese clothing had no colour or design on it, being simply white like the clothes of Korea. In these ancient times any plain garment that had designs on it was known as *katatsuki*; and at first the *katatsuki* was on the white cloth or *shirotaye*, the earliest designs being rough pictures of a landscape painted on, something after the pattern of our modern cheap towels. Even now one sometimes sees a Japanese dressed this way. The earliest designs

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on garments were painted with some sort of clay pigment. Poems in the Manyoshu collection show that the clothes of the Nara period in Japan were of this kind and colour. But gradually the striped designs began to prevail and have developed into the complex mixture of designs to be seen now in Japan.

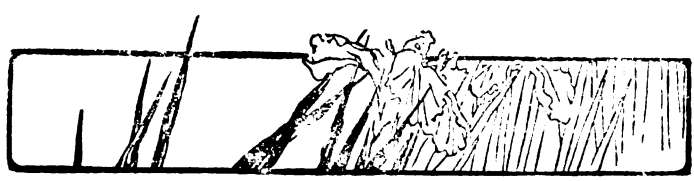
The headgear of the Koreans resembles that worn by the Japanese of the Nara period. The mud-walled huts, and low ceilings, of the Koreans are just like the dwellings of the Japanese in ancient times examples of which have been indicated in Japanese archeology. One such example was found in some excavations made at Akita in 1807. This ancient way of house building was known in Japan as *fuseya*, and still adopted in Korea. The house seen in Soeul are not representative of Korea at all, being erected under foreign influence. A better example of the common origin of the Japanese and the Koreans is the similarity of their shrines and torii.

If the Koreans are in these ways so much like the Japanese, are there to be found any resemblances to things Chinese? Nothing except, perhaps names. In ancient times, however, it is obvious that Korean names resembled Japanese names. Such patronymics as Wani, Hiboko and Himesoko are to be found in the Nihongi, one of the most ancient of Japanese records. But in the time of the Emperor Tenchi Korea was defeated by China and after that the names of the people began to Chinaized. In time Chinese names became fashionable, like French names in England after the Norman Conquest. But even today names are often found closely resembling Japanese names. At any rate there is enough evidence to convict the two races of having once been intimately related.

Once when I lectured in Soeul on this subject, taking the line of argument given here, the Koreans who heard me, seemed greatly pleased, and agreed with my argument and conviction. I am persuaded that if Koreans were better informed as to their common origin with ours and of their former close relationship to the Japanese, they would not entertain such bitter racial prejudice against us, and the recent riots would have been avoided. It seems to me that it is the duty of the Government to send lecturers to Korea to spread this information as to our common origin far and wide among the people. This would prove an effective way of dispelling the ignorance and prejudice that now consume them.

In the province of Hitachi at Mito there was once a man who slew his own father. Mitsukuni, the great Prince of Mito, well known for his judicial knowledge and acumen, as well for his great humanity, heard of the affair and summoned the man before him. When asked why he killed his father the man replied: "As he was my own father I thought I could do as I liked with him." Mitsukuni was astonished at such brutal simplicity and dicided the man was too childish to be punished as an ordinary criminal, but had him better educated; and after three years of education the man became so conscious of the nature of the crime he had committed that he went to the judge and asked to be punished for it.

It is a similar ignorance and crude simplicity that keeps the Koreans where they now are. What they need most is not punishment but education. To leave them in their present ignorance is a most culpable and dangerous policy, for they will continue to foster dangerous thoughts and matters will only grow worse, if that be possible. A more thorough system of education is the one thing most needed in the peninsula.



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OUR MEN OF GENIUS

By Y. OHARA

ONE of the great dangers to which Japan is exposed after the end of world war is materialistic utilitarianism. The old spirit of artistic appreciation and love of mental achievement is declining, and we are giving way to preference for money and what money can command. If education does not undertake to stem the tide we shall lose our souls and high character will be at a discount.

It is the conviction of some that our only hope lies in an improved educational system, chiefly in the way of greater stress on culture and art. This may be good, as far as it goes, but can art save a nation? Not, unless it be the art of true living! To begin with art is to begin on the outside. We must first ask how far the people are parepared to appreciate such efforts on their behalf.

Of course it is not true to say that the Japanese are wholly abandoning art. This cannot be true so long as we still have more than 8,000 persons claiming to be painters in Tokyo alone; and at every art exhibition the difficulty is not to persuade artists to send pictures, but to select proper pieces from the large number offered. And when the pictures are hung, thousands throng the galleries from day to day for weeks, even as long as the exhibition lasts. And when any collector of historic curios or ancient pictures offers them for sale the prices obtained are almost fabulous, some old pictures commanding as high as 150,000 *yen*. No Japanese house is considered complete until a picture adorns its *tokonoma*, in which there is inevitably a degree of artistic appreciation shown.

It is quite possible, however, for all this to go as a matter of habit and fashion while materialism is eating at the vitals of our national life. Art is artistic and it is not; we have the art of the refined and the art of the Philistine; and thus we have the two classes, those who love art for art's sake and those who admire it for the sake of custom or fashion. How far the Japanese are honouring art sincerely is a question not easy to answer. Certainly there is reason to suspect that appreciation is not so genuine or so intelligent as it used to be. To deepen our appreciation of the beautiful and the true is a duty that devolves upon the nation, no matter how it is to be brought about.

In this matter we cannot go by the opinion of foreigners, especially those who pass through the country in a few days and never learn much about our real life. Even Lafcadio Hearn, after his many years in the country, viewed us from rather a one-sided standpoint. Some foreigners fancy the Japanese are all poets because we are as much given to *haiku* epigrams as Americans to jokes! The question is whether the Japanese today love poetry with a big P and art with a big A. Is the thing we admire Art in the true sense? All that can be

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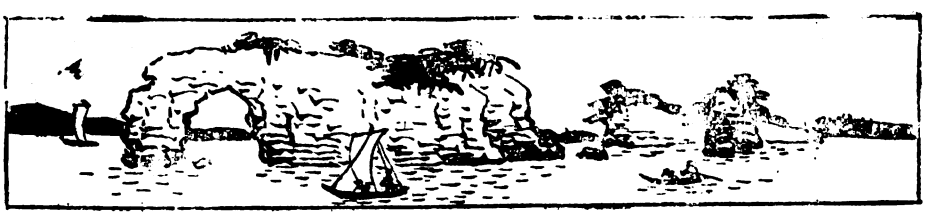
safely said is that there a certain degree of appreciation for art in Japan, but it is not so profound as it might be or as it should be!

Japan has produced some of the greatest artists of all time. Their fame is in all lands, and every lover of art acknowledges their merit. But in the last fifty years, under stress of foreign influence, we have produced no supreme artist, and the nations has no great modern masterpieces. Thus with the degree of our material advancement and utilitarian progress have we lost the spirit of real art Our arts and crafts have shown some progress, but for intrinsic worth we must still turn to the past. What has thus blighted our national art? Chiefly, perhaps, the hard struggle for existence, which drives even the artist to care more for the loaves and fishes. In the old days the artist was taken under the wing of a patron and did not have to worry for his family or his daily bread. Today he must live by his brush or starve. Consequently among those who go in for art there is such a measure of professional competition as to make art commercial, like literature in America; and this is fatal to real art. The painter with the greatest name will dispose of most pictures and for the best prices. His success depends more on advertisement than on talent. It is quite a natural phenomena of the times, and the result of a radical change in society. And thus we are led to the question of this paper: Are there no men of genius among us? Are there on men of sufficient talent to overcome the evil of the commercialization of art?

No one familiar with Japanese society can refuse to believe that such men do exist among us, or at least the makings of them. All that they lack is the opportunity. So far they have been prevented from creating masterpieces equal to their ability. Could they but find adequate support while devoting their talent to the highest creations the result would no doubt justify the attempt. This is clear from the fact that our best artists so far are men that have attained to competence and do not have to worry about keeping the wolf from the door.

Not only should the artist be placed above financial competition or need, but he should be lifted above the vulgar criticism of the crowd and be enabled to live a life of thoughtful retirement where he can create what he desires. The present environment of our artists is so unartistic and uninviting that their ideals must necessarily be affected adversely. Given a favourable environment and a sufficiency of livelihood I am convinced that our artists would produce masterpieces equal to those of the past. This opinion is acquiesced in by one of our best modern artists, Mr. Unkai Mayebara, whose sculptures in wood are to adorn the new Zenkoji Temple.



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A PANIC IN DYES

By S. ROTA

DURING the war the prices of dyes soared up to three or four times these prevailing previously, and some dyes were going at sixty times the pre-war price. No sooner did news of an armistice reach Japan, however, than there was a slump in the dye market and a state of panic set in. Holders of stocks launched them on the market, and buyers were most cautious and refused to bite. As stocks had been purchased at war prices the holders could not afford to let them go for peace prices, without going to the wall, but there seemed little possibility of being able to import cheaper dyes immediately on the signing of the armistice, and so the prices finally did not rule so low as was expected. The market finally grew still more dull and soon was at a deadlock. Dyes ordered before there had been any prospects of peace still kept arriving in the country and demanding high prices, but there were no buyers. Many dye merchants at once became bankrupt. Those in possession of dyes that could not be obtained from abroad and which were necessary for industry commanded a fair price still, but this applied to few dyes compared with the stock on hand. The following table will give some idea of the divergence in prices before the war, during the war and after; the letters J and A and G standing for country of origin, Japan, America and Germany respectively:

Name of dyes.	Prices before the war.	Prices Oct. 1918.		Prices Feb. 1919.
Indigo pure (112 lbs)	¥ 190	¥1,300	G	¥1,250
Alizarin (VIIA 100 Kilograms)	150	2,500	J	1,250
Alizarin Blue (WS 100 kin)	273	8,500	G	7,000
Aniline Salt (home made 100 kin)	33	110	J	80
Aniline Direct Blue (100 kin)	70	2,000	G	700
Aniline Direct Red (100 kin)	38	1,100	J	800
Aniline Direct Yellow (100 kin)	45	1,500	J	700
Aniline Direct Black (100 kin)	38	450	A	280
Aniline Dasi: Blue (100 kin)	120	3 850	G	3,000
Aniline Dasic Red (100 kin)	85	5,000	J	3,000
Aniline Dasic Yellow (100 kin)	60	2,700	A	2,000
Aniline Dasic Black (100 kin)	160	7,000	G	6,000
Aniline Acid Blue (100 kin)	150	2,700	J	2,500
Aniline Acid Red (100 kin)	40	1,500	A	800
Aniline Acid Yellow (100 kin)	95	4,500	J	950
Aniline Acid Black (100 kin)	65	4,500	G	1,500

It will be seen that dyes made in Japan suffered most from the slump, and those from America next, the general fall amounting to from 20 to 30 per cent. Whether the market will improve is now the qusetion. No one can, of course, expect that the prices will rise, the general hope being to maintain the status quo. It

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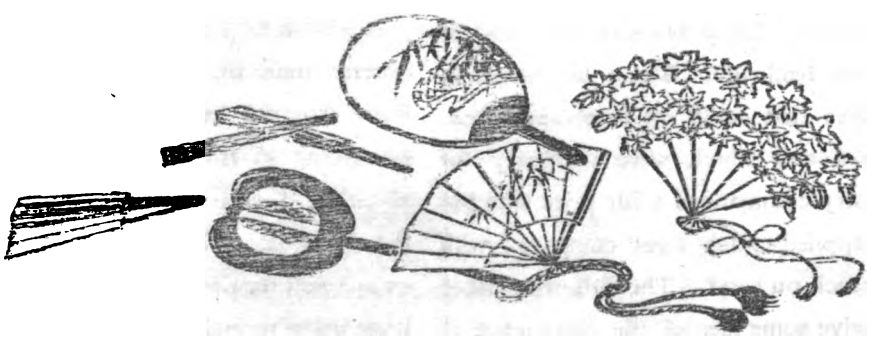
is now supposed that all sacrifice sales have taken place and merchants or consumers cannot hope for anything by holding off. The general opinion is that prices will go down lower still.

Before the war Japan got about 80 per cent of her dyes from Germany, but the supply was almost completely cut off by the war, though some was obtained from stocks held in China and neutral countries. Japan started making dyes of her own too and considerable progreess has been made in this direction. But nothing could prevent the abnormal prices which dyes commanded during the war. Seven big dye concerns have organized a syndicate for the manufacturing of dyes with a capital of 300,000,000 *yen*, and great preparation is being made to compete with foreign dyes after normal commercial conditions are restored. No doubt supplies will again be available from Germany in the no distant future, while American dyes will still come on the market in competition with domestic iproducts, and the quality of American dyes is scarcely inferior to the German. All of which shows that the price of dyes is bound to continue downward in Japan.

The sudden coming of peace has been a great setback to the nascent dye industry in Japan. Had the new concerns been free of foreign competition for a little longer they might have succeeded in producing dyes equal to the German and American; but as yet they are far inferior, so that there is little hope of domestic products being able to withstand competition from abroad. There are a few dyes which may stand comparison with those made abroad, but their manufacture is on such a small scale that it will be rather difficult for them to meet the demand and the price. The Japanese dye makers are now petitioning the Government for protection of the industry, but as this will cause a rise in the price of coloured meterials and dress goods generally the public is not in sympathy with the demand. It is, therefore, hardly too much to suspect that domestic dyes will not be able to supplant foreign imports in the market.



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A DUCK DOCTOR

By T. MONOÖ

A CARPENTER named Kichigoro lived in a small house owned by one Hokobei in Kojimachi in old Yedo. The carpenter was paralyzed and remained always in bed, but he was tenderly waited on his son Yasukichi, who toiled all day to make ends meet and sought no other pleasure than serving his afflicted father, and consequently was the admiration of the whole neighbourhood as an example of filial piety.

As Yasukichi left home every morning for his carpentry he never failed to ask the old man what he would like for supper, and the son always tried to obtain it, at whatever sacrifice to himself. One morning when the usual question came from the son the old man seemed to hesitate as if not liking to answer. At last he was induced to reply, and confessed that he was ravenous for a taste of duck, not having had such a luxury for a long time. Now duck was exceedingly scarce and expensive in those days, and people of the rank of Kichigoro seldom or never were able to afford it.

The son simply said "All right," and started off, his mind still wondering whether his father's wish could be complied with, for the young man had no idea where a duck could be had. The old man had faith that Yasukichi would be able to get the bird somehow, and smacked his lips with relish every time he thought of it; while the son, as he plied his tools all day, had his mind in barnyards and contemplated visions of fowls. He must by hook or by crook get that duck, come what may.

Leaving off work a little earlier than usual in order to make time for his quest, Yasukichi took his tool box on his shoulder and set out for the poultry market. He rambled hither and thither about the village looking for ducks, like a dog sniffing in search of a tasty morsel, and as the prospects seemed dark he began to wonder what he would say to the disappointed invalid on his return. The kites flying overhead and the sparrows chirping about the street but reminded him of ducks, and he saw ducks wherever he turned his eyes, but not real ducks alas.

As the sun was setting Yasukichi found himself rounding the moat of the

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Shogun's palace near the Sakurada gate. It was a winter evening and a cutting wind blew down the waters of the moat. There he espied a flock of fat ducks that had taken shelter in the moat, as they still do even in modern Tokyo. But to touch the birds seeking shelter in the Shogun's moat was a crime no one would dare to commit. Yasukichi contemplated the happy birds with an air of delight not unmixed with sadness and disappointment. He was like one in dreamland. He stood there feeling that every passer-by was suspicious of him. He wanted the duck very bad but he knew that to take it from the moat would mean death to him. Even to throw a stone at one would mean severe punishment, to the offender.

In those distant days Sakurada gate was one of the most isolated of the entrances to the Shoun's palace grounds; and as Yasukichi stood there in the biting blast, he realized that very few people were about. Finally he fonnd himself quite alone. He put down his tool box and sat on a big stone overlooking the moat to watch the antics of the ducks. Then he was seized with the thought that his father must somehow have one of those fat ducks. To return home without the morsel his father most wanted was something he could not think of; and anything done in the name of filial piety could not be wrong. A voice whispered into his ear that the needs of his poor father were much more important than the customs of shoguns or the life of birds.

Yasukichi suddenly picked up a stone at his feet and let fly true to the mark, the duck immediately turning turtle, and lying motionless on the water. Jumping into the water he seized it and plumped it into his tool box. Then he replaced the box on his shoulder and set off for home. But as he passed along the street he met Nakayama Kozo, a captain of police, who was so clever a detective that he at once perceived something unusual in the eye of Yasukichi. These old time detectives could usually know whether a man was up to something he ought not just by the expression of his countenance; for presumably it is impossible for some people, especially the innocent, to commit an illegal deed without showing consciousness of it in the face. The detective stopped Yasukichi and found the dead bird in his tool box. He was arrested accordingly, and his father notified of the predicament.

It was indeed a dreadful shock to the old man to receive news of his son's arrest instead of his return with the long-for duck. He knew there was little hope for the poor lad: his head would be struck off in a jiffy, as was the custom. As soon as it was found out that Yasukichi had done the deed out of filial piety, which is a sister virtue to loyalty in Japan, the whole community was aroused in his favour, and to punish him would be regarded as an act of base cruelty. On the other hand the law must always take its course, without regard to any motive that conspired to violate it. Most people thought there was nothing for it but to accept the decree of fate. Yasukichi must die and the old man would soon follow him.

The landlord Hokobei and his friends got up a petition signed by all the people of the district, praying the authorities for mercy, on the ground that he was overcome by a sense of filial piety into breaking the law. Happily the great Oöka was the judge in Yedo at that time,

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and he ordered the detectives secretly to examine the story of Yasukichi's filial piety. This they did and found him to be as good as reported, and a man in every way worthy of his reputation. The judge then brought Yasukichi into court and also the most important of those signing the petition in his favour.

"Is it a fact that you have killed a duck in the castle moat?" said the judge to the prisoner at the bar.

"It is a fact, my lord," said Yasukichi trembling with fear.

"And do you not consider it a stupid act to forfeit your own life for that of a bird?"

"Yes, your honour, I knew I risked my life; but it was for my father's sake, and I thought it worth while."

"The prisoner," said the judge, "is accused of killing a duck in the castle moat with stone. I order that the bird must be brought in evidence against him."

When the bird was brought the judge examined it and found it was not dead but only injured; so he ordered it to be taken to a bird doctor and restored to a healthy condition. He inquired of Hokobei whether there was a duck doctor in Yedo. "They are lots of "quacks" said the man, but as to real doctors it is difficult to say."

"Go on with you," said the judge, with a wink, "in the poultry market at Anjin-cho there are many who understand all about ducks."

So Hoeybei took the hint and brought the dead duck to the poultry market, where he exchanged it for a live duck, and returned on the appointed day to the court with a duck that was alive and well. The judge exhibited it to the public and declared the bird as well as ever, after proper treatment by the duck doctor. Then he commanded that the bird be taken to the moat and let out with its companions, and warned Yasukichi that he had escaped with the skin of his teeth and must not trifle with the law again, while the name of Oōka was loved more than ever for his mercy in finding a way to save one who had erred through being overzealous in filial piety. But what is to be said of a law and a civilization that made the life of a wild duck of more importance than the life of a young man?

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MONTHLY RECORD OF EVENTS

(MAR. 25 to APRIL 23)

Mar. 25.—The House of Peers passed the revised Election Law.

Mar. 26.—Dr. Kingo Tasuno, a celebrated engineer and architect passed away.

Mar. 27.—The closing ceremony of the Imperial Diet took place, attended by His Majesty the Emperor, who delivered a speech.

Baron Yujiro Nakamura, Governor-General of Kwantung, was replaced by Baron Gonsuké Hayashi, ex-minister to Pekin.

Mar. 29.—The Department of Education conferred the degree of LL. D. on Professor Kiroku Hayashi, of the Department of Diplomacy in the Keiogijuku University, and a frequent contributor to the JAPAN MAGAZINE.

Mar. 30.—The Diplomatic Advisory Council met at the official residence of the Premier and discussed the matter of having an anti-race-discrimination proposal presented to the Peace Conference in Paris. Instructions were at once telegraphed to the Japanese delegates attending the Conference.

April 1.—A ceremony commemorating the thirtieth anniversary of the establishment of local-sell-government in towns and villages was held in various parts of the empire, with lectures and addresses on the subject.

Lieutenant Fumio Mitsui was killed by the fall of his military aeroplane while making a cross-country flight.

April 3.—Anniversary of the demise of the first Emperor of Japan, Jimmu Tenno, and a national holiday.

Mrs. Kiyoko Tokonami, wife of the Minister of Home Affairs, died.

April 6.—Hundreds of thousands thronged to such places as Asukayama, Uyeno, Mukojima and other places to see the cherry blossoms then in full bloom.

H. I. H. Prince Nashimoto, Commander of the 16th Army Division, departed for his command of the garrison in Manchuria.

April 12.—Dr. Ryutaro Nomura was appointed president of the South Manchuria Railway Company, and Mr. Seiichi Nakanishi as vice-president.

April 13.—The Department of Education decided to create a Bureau of Industrial Education, for the promotion of industry.

April 17.—His Majesty the Emperor honoured the Fine Art Exhibition and the Live Stock Exhibition at Uyeno with his presence. Her Majesty visited these exhibitions on the following day.

April 18.—Wholesale changes were made in the governors of prefectures throughout the empire, the changes being for the first time independent of party politics.

April 20.—The huge iron framework of the new wrestling hall under construction was blown down and some workmen were killed and others wounded.

The Epidemic of Spanish Influenza attacked members of the families of Imperial Princes, one case proving fatal, that of H. I. H. Prince Takeda, brother-in-law of His Majesty, the Emperor.

April 21.—The Advisory Board of Foreign Affairs held a meeting and decided to despatch a message to all Japanese embassies abroad requesting the respective countries to support Japan's proposal for the abolition of racediscrimination.

April 22.—The Imperial Cherry Blossom Party held annually had to be abandoned owing to wet weather.

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Prince Takeda

The sudden demise of His Imperial Highness Prince Takeda adds one more to the great number of those persons of high place that have been carried off by the epidemic of influenza; and the nation is plunged into profound mourning. Head of one of the most recent of the new Princely houses of Japan the late Prince was a scion of the Imperial Family and descended from one of the most ancient and distinguished houses of the Imperial line, while Her Imperial Highness Princess Takeda is sixth daughter of His Majesty the late Emperor, the issue being one son and one daughter. The late Imperial Prince was an officer in the Imperial army and had a distinguished military career. His death at the early age of 37 but renders the nation's grief the more acute. With the people of Japan we beg to unite in profound and respectful sympathy with the sorrowing Princess and her Imperial children.

Was Japan Snubbed?

It is difficult to sympathize with the disposition of the vernacular press of Japan in alleging that Japan was snubbed by England, France and Italy when she was excluded from the Supreme Council for consideration of affairs respecting the rights and interests of these nations. To say that Japan has been excluded from the conference of the Five Powers is simply untrue, as Marquis Saionji implied in his declaration that there was a perfect understanding between the Japanese delegates and the others on the question. It is a fact that there have been private conferences of the Four Powers for the discussion of matters pertaining to themselves alone, and with which Japan can have no concern; and at these meetings Japan naturally was not represented. To see cause of offence in this is to find fault where none exists. It was indeed no more disrespectful to Japan than it would be disrespectful to England or America if the delegates of Japan and China should decide to hold private conference in reference to some question that concerned only themselves. The delegates of Japan have been excluded from no regular meeting of the Peace Conference. So long as Japan is received as one of the Five Greater Powers there can be no ground of complaint against inequality of status.

The Woman Question

The woman question is coming gradually to the front now in Japan and the near future promises to lay still greater emphasis on it. It may be too much to expect that the day will soon return when woman will occupy the place in the councils of the nation that she did in the time of the Empress Jingo, or even in the Heian era; but the Japanese woman is beginning to evince an active interest in her possibilities, and every year is becoming more conspicuous in social and national affairs. She is not idential with man yet, nor are her rights at all so, but their mutual rights and privileges are approaching, and the day is not far off when she will be regarded

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as his partner rather than his possession. Women are no longer content to be confined wholly to domestic matters. With the recent progress of higher female education women are beginning to share in art, business and all kinds of clerical occupations, though rather too much in the factory and other industrial economy of Japan. While the Japanese woman aims now to the partner rather than the subject of her husband it is to be hoped she will never become his rival, instead of his comrade, as appears to be the tendency in some western countries.

Tokyo Art Gallery

The report that Tokyo is at last to have an art gallery worthy of the nation's treasures in painting, sculpture and metal work will be received with welcome by all lovers of Japanese art. A number of prominent artists and connoisseurs have brought forward the proposition recently, and have already organized a committee to solicit subscriptions from the public. The plans for the gallery and museum are to be drawn by a well known architect, the design to be Greek classical style, and the proportions to be 180 by 360 feet. Such a building will, of course, be a vast improvement on the present mode of caring for Japan's masterpieces of pictorial, graphic and sculptural art at Uyeno. The museum and art gallery there is not at all worthy of the historic art creations it contains, nor of an art-creating and art-loving nation like the Japanese. It is to be hoped that when the new structure is completed some improvement will also be made in the hanging of the pictures, and that they will be labeled in such a manner as to allow foreigners to read the inscription on them equally with Japanese.

Is Russia Hopeless?

It is greatly to be regretted that the situation in Russia does not appear to improve. Grave doubts attended the proposed Allied intervention from the beginning, owing to the vastness of the country, the improbability of quelling disorder by using foreign troops, and the diverse views prevailing among the Allies themselves. Now after some months of semi-occupation of different parts of East Russia a large proportion of the Allied troops are being withdrawn, and nothing much seems to have been accomplished, save the cheking of some Bolshevik incursions at strategic points. Russia still has no government, and great disorder appears to prevail generally. No one now knows what to expect. As to the actual internal condition of Russia very little is known to the outside world. Traveling and residence are supposed to be unsafe in Russia for foreigners, so that ignorance of the situation is likely to continue. The suggestion is made that the Russians should be left to themselves to sink or swim; but to the greater Powers Russia is like China, a great consumer, and therefore not to be let alone. And where the merchant and the manufacturer as well as the miner go, the flag must follow to protect him. Peace must be restored or preserved at least sufficiently to permit of trade being carried on.

Unrest In Chosen?

It is indeed very regrettable that unrest continues to prevail in Korea. The vernacular press of Japan is becoming aroused over the situation and inclined to lay the chief weight of blame on the military aspect of the régime in the peninsula. There may be some truth in the allegation; but no one, save those entrusted with the administration of Chosen, knows the infinite difficul-

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ty of peaceably managing a people so ignorant and fanatical as the Koreans. It is a land where the most unlikely events lead to the most delicate of situations and foresight is almost impossible. Every iota of misinformation is seized upon and charges like wildfire through the peninsula, if only it can bring discredit on the administration. The extremely superstitious and suspicious nature of the population lends itself to incredulous surmises and apprehensions of all kinds, no matter how absured and preposterous, so that no one familiar with the country can be surprised at what is being made out of the death of the ex-king and of rumours concerning the rights of small states at the Peace Conference. It is very necessary that this should be pointed out if foreigners ignorant of the conditions would avoid misinterpretation of the present disquietude and refrain from an unjust estimate of the efforts steadily put forth by the authorities to do the people justice.

Is Europe Christian?

Europe professes to be composed of Christian nations, though the late war would seem to give ground for serious doubt, in some instances, as to the reality of the profession. Now that the bloody strugg'e has ceased, to be followed by a war of words at the Peace Conference, the vernacular press of Japan is asking whether the nations of Europe will be any more successful in adhering to their Christian profession in making peace terms than they were in waging strife. Christianity, says the Japanese press, commands: "Render not evil for evil"; but some of the Allies seem to be trying to punish the Germans with undue severity in return for the way their armies ravaged Belgium and France. What about the teaching of Christ when He said: "Love your enemies, and pray for them that despitefully use you and persecute you!" Another Christian aphorism is: "If thine enemy hunger feed him; if he thirst give him drink." Is this being fulfilled by allowing large quantities of foodstufs to the Teutons, but at a good price? The Golden Rule, of which western nations often boast, and which, according to Christian sentiment, means that one nation should do to another what it desires that nation to do for it, is hardly being honoured by those nations who refuse the clause abolishing racial discrimination, while maintaining freedom for the white races. And how are we to answer these critics?

Trade

The reverse of foreign trade which Japan began to experience after the close of the war has persisted until by the first ten days of April unfavourable balance since the beginning of the year amounted to as much as 214,000,000 yen. For the first three months of the year exports totalled 374,740,000 yen and imports 479,190,000 yen, an excess of imports to the extent of 104,000,000 yen, or 24,730,000 yen less than the corresponding period of last year, with an increase of 88,700,000 yen for imports. The biggest export declines were in silk, which was 11,230,000 less than the same period last year, and waste silk 5,840,000 less, zinc 2,290,000 less and rice and cotton over 1,000,000 yen less. In nearly all the principal exports there was a falling off, the only increases being in cotton and woolen tissues as well as in hosiery and plaits. Of course the reverse of trade is chiefly due to the caution of buyers on the close of the war, when prices were high and hopes of a decline

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were entertained. The largest increases in imports were in rice, valed at 42,000,000 yen, cotton which increased by 15,960,000, wool 9,700,000 yen, sugar 8,220,000 yen, beans 3,210,000 yen, raw rubber 3,760,000 yen, leather 3,610,000 yen, iron 3,200,000 yen, machinery 3,500,000, steel plates and pipes 29,000,000 yen with further increases in wire and pulp. It is encouraging to note that the more valuable imports are raw materiais for the most part, such as cotton and steel and machinery for production. The reverse of trade has led to some degree of depression, and several firms have suffered failure, especially in the dyeing and iron industries.

Japan's Friends

England and America have been Japan's staunchest friends through the more than fifty years of her intercourse with western nations. Personally we have no doubt that they will remain so, in spite of the fears of some vernacular dailies, which aver that the League of Nations is a scheme to give the Anglo-Saxon peoples a supreme place in the councils of the world. It is well to remember that a nation's worst enemies are usually within its own borders, and that if Japan ever loses the friendship of these two great world-leaders it will be her own fault. The records of history justify this statement. Through all the vicissitudes of the past half century England and America have faithfully stood by Japan, while others were bent on her downfall; and there is no reason to fear that they will ever change their policy unless Japan first changes hers. Those who suspect that the English-speaking peoples will take advantage of the League of Nations to exercise the whip hand over Japan, must surely be ignorant of history, even of Japanese history. Since the beginning of Japan's relations with foreign nations both England and America have had frequent opportunities to take advantage of Japan, and to defeat both her and her policy. If they have never shown a disposition to menace Japan when they were free, how can any one suppose that they will do so when under limitation of the terms of the League of Nations? Indeed is not the attitude of the vernacular press illogical on this question? In voluntarily entering the League of Nations both Britain and the United States are agreeing to limit their powers, a concession no nation will make that has evil designs on other nations. The League of Nations is, in fact, rather for the benefit of the smaller nations, to prevent the larger nations trying to browbeat them or deprive them of freedom. In agreeing to bind themselves, with the smaller nations, to princip'es of justice, in the League of Nations, England and America are setting an example of the fundamental priciple that he that is greatest should be servant of all. As race discrimination is a local, not a universal question, in British and American territories, they hesitate to incorporate any reference to it in the League of Nations until such time as they are able to guarantee that their localities where it exists are prepared to eliminate it; for only dishonest nations will promise what they cannot fulfill. Supposing Japan should promise that henceforth foreigners in Japan should be treated *exactly in the same way* as Japanese subjects without exception, could she fulfill the promise? Many changes are necessary before this is possible either in Japan or in America and the British colonies.

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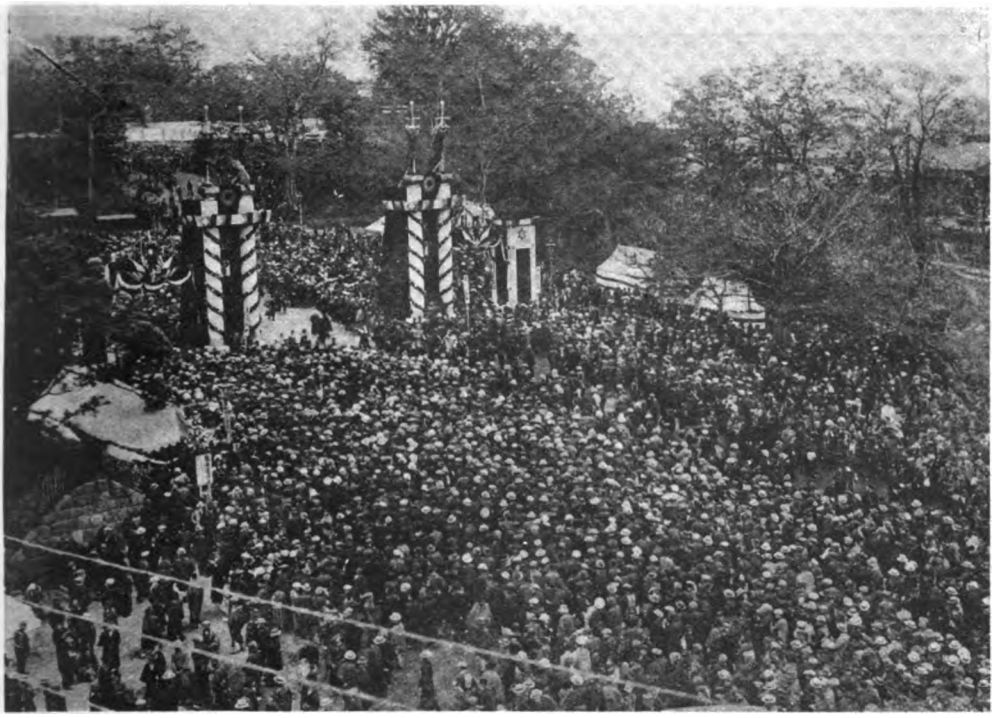

VAST CROWDS WITNESSED THE PROCESSION CELEBRATING
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PART OF A DAIMYO PROCESSION IN CELEBRATION OF
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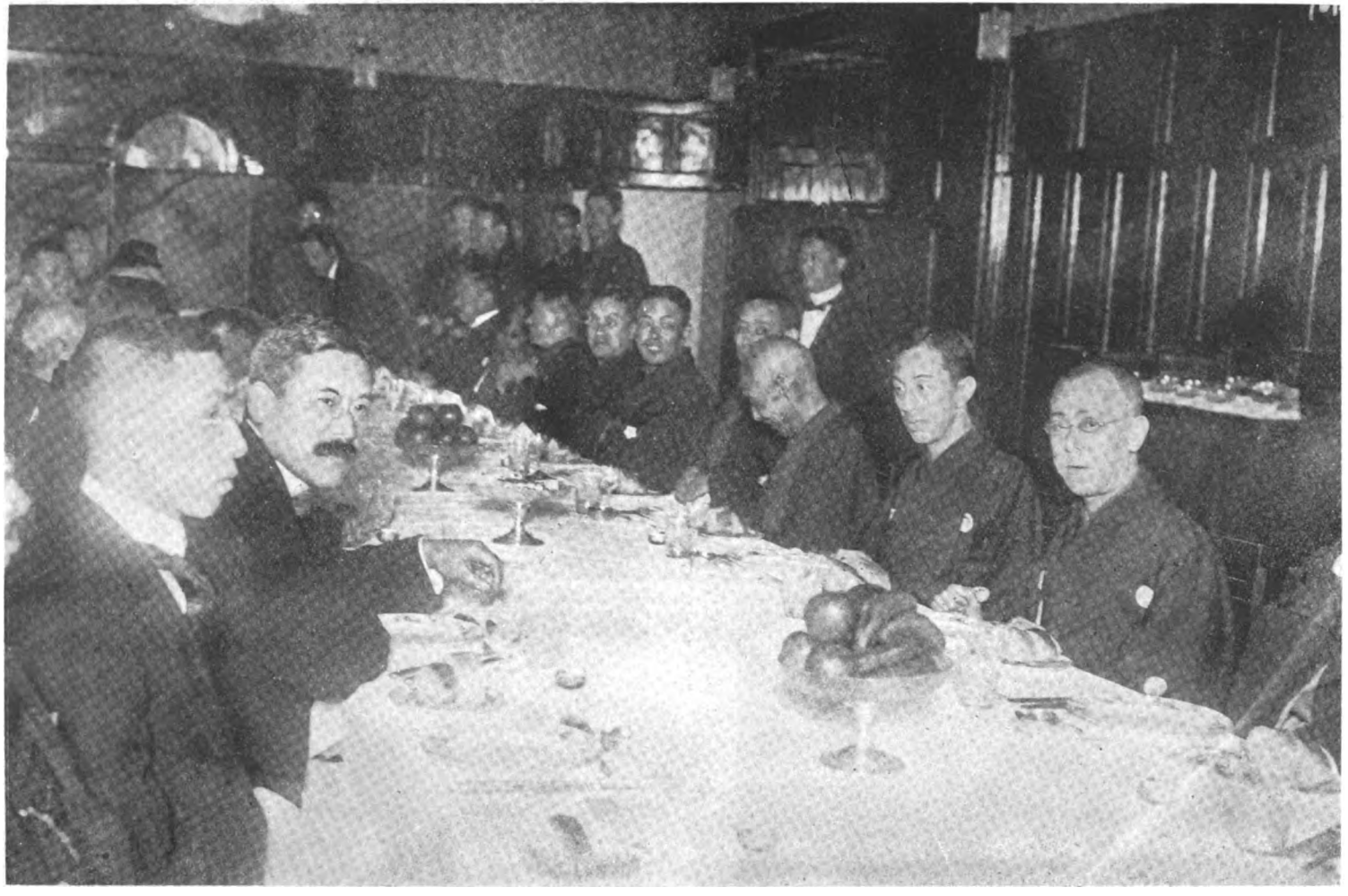

BANQUET OF THE NEW JAPAN LITERARY ASSOCIATION AT THE RESIDENCE OF THE MINISTER OF HOME AFFAIRS, MR. TOKONAMI

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1. FRAME OF THE NEW WRESTLING HALL
2. WRECKED BY THE WIND
3. MR. MEI LANG-FAN, A FAMOUS CHINESE ACTOR AND HIS WIFE, VISIT THE IMPERIAL THEATRE
4. UNIVERSITY BOAT RACE ON THE SUMIDA RIVER

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COUNT HOTTA LEAVES TO STUDY AGRICULTURE IN THE UNITED STATES

MISS SHIDACHI, DAUGHTER OF THE PRESIDENT OF THE NIPPON INDUSTRIAL BANK, LEAVES FOR AN AMERICAN COLLEGE

JAPANESE CELEBRATE THE FORTIETH ANNIVERSARY

ARRIVAL IN TOKYO OF THE NEW SWISS

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